

The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church in the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

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Domestic.

THE present Secretary and General Agent of the Domestic Committee enters upon the office with no slight sense of its responsibilities.

Under the most favorable circumstances, its multiform duties are sufficient to engross the energies of the most active mind and body. Much more so are they at present, when, with an empty Treasury, a half year's salary due to the Missionaries, and a cloud of uncertainty hanging over the future, all the duties which have ever been entrusted to the office, are again committed to it.

The work truly is more than one man can accomplish, without the aid and blessing of Almighty God. To Him, therefore, does he look for grace, that with faithful heart and singleness of purpose, he may discharge his duties; expecting God's blessing in proportion only as he shall follow the guidance of His Holy Spirit, and shall seek to promote His glory and the good of men, by the means and in the way of His appointment.

Whatever diversity of opinion may exist, as to the best mode of conducting Missions,—particularly in the Domestic Department,—there is, there can be no doubt, that the work *is required*, and *is commanded*, by the Great Head of the Church, to be carried on. In some way it must be done. For the welfare of our common country, it should be *promptly* and *vigorously* prosecuted. A plan has been devised by the Church; and it is believed, by some of the wisest heads and warmest hearts that have ever been engaged in her service, that it needs but united, energetic, and systematic action on the part of **ALL** her members, to be eminently successful.

It never yet has received the co-operation of all—not even of half—of the organized parishes in the land. Can it, then, be said, that it has been *fairly*, **FULLY**, and **FAITHFULLY** tried?

At this moment the system is the same which, eleven years ago, was devised by, and received the cordial sanction of, the General Council of our Church.

From time to time it has since been modified, with different measures of success; until, at the last annual meeting of the Board of Missions, it was, with great unanimity, restored to its original condition, as the one in which it has worked the best, and produced the happiest results.

The present Secretary, therefore, enters upon his duties, with his course already marked out for him by the Church. Within its prescribed limits, his unwearied efforts shall, by God's grace, be given to the work. And if His blessing shall be vouchsafed, to Him be all the praise.

In the meantime, while he reverently and fervently invokes God's blessing upon his labors, he respectfully and affectionately appeals to the Right Reverend Fathers and brethren of the Clergy, and to every member of the Church, for their prayers, their sympathy, and support.

Missions (GENERALLY) in the West.

That to create an interest in Missions, it is necessary to spread abroad information about Missions, is an axiom that needs no confirmation at our hands. In no measure of the last meeting of the Board of Missions, do we more cordially acquiesce, than the one which provides, "That the Domestic Committee be authorized to resume the earlier practice of the Board, in respect to the reports of the Missionaries." With many of them, however, it is not a return to old measures, but a commencement of a new principle, and it is not, therefore, to be wondered at, that many of them have but imperfectly understood what it is that they are required to do. The following remarks, from one of the Editors of Church newspapers, explains so exactly what we understand as to the nature of the information necessary, that we commend it to the attention of those who will in future occupy so prominent a position, in the pages of this portion of our Missionary periodical.

[From the Gospel Messenger.]

"TRIALS OF MISSIONARIES.—We very fully value the article of our esteemed correspondent, 'A Missionary,' whose article will be found in our present number. We know his worth and his labors, and all will appreciate his remarks. We have never failed to urge the importance of encouraging and sustaining those laborious and self-denying men who go out into our Western fields and wide prairies, where thousands of our Atlantic brethren have gone to better their fortunes; but we fear to lose sight of 'the faith once delivered to the saints.'

"The writer of the article to which we refer, is one of those very men who have toiled and suffered much in the cause of their Master. We are very sure he is willing to toil on, and to suffer and do the will of Him who hath 'called him to be a soldier.' While we say all this, we very respectfully and kindly wish to observe that if our brethren, the Missionaries who work and suffer in the West, would, instead of giving arguments about sustaining the Missionary work, simply present brief statements of their labors, toils and sufferings, it would be more likely to ensure attention, and interest the members of the Church, than all the arguments that can be given. Tell your simple story, Missionary brethren—how you live—the labors of yourselves, your wives and children—describe your houses, your grounds, your gardens, &c. &c. Make no complaints, but let your Eastern brethren know how you work and suffer, how far and how often you travel from station to station. Let us hear from you in brief details of this kind, and you will ultimately find that all kind and generous hearts will more fully understand your wants, and esteem you for your work's sake."

Maine.

Augusta—Rev. ALEXANDER BURGESS.

"If there appears in the number of communicants a slight discrepancy between this and the last report, it may be accounted for by the fact that the late Rector left no parish record, but sent it to me this summer, so I have corrected my record by his.

We are losing families by removal—three very valuable ones during the last three months. Those who have come in during that time are, as may be expected, not yet deeply interested in the Church.

Previous to these removals, (we expect two more before spring,) I had expected to relieve the Board from the payment of any salary after April, 1847. I still hope that it will prove so, but believe we shall be obliged to ask aid until October. Yet, should God prosper us as previously, we may cease to be a burden before that time."

Brunswick—Rev. T. F. FALES.

"Since my last report, I have officiated, as usual, twice on Sunday, and during the summer, once a month on the Wednesday evening before Communion. I have baptized two adults and one infant: four persons have been confirmed, and five have been added to the Communion.

These statistics will show that we have not been left without cheering evidence that God has crowned our services with his blessing. In the number and character of those who have been added to our Communion, we have cause for lively gratitude and real encouragement. At the last report, the number of communicants was sixteen; there are now twenty-one: a little less than three years since, when our services were first held in this place, there were only three.

Until within a few months, I have been contented simply to catechise the children of our congregation once a month in the church, and did not organize a Sunday school, for want of suitable teachers. We have now commenced a school, which numbers thirty scholars and six teachers. Our congregations have increased but slowly.

We do not see as yet that advancement in the strength of this parish which we hoped to see. When we look back, however, to the extreme feebleness of its commencement, we feel that much has been done in three years; and there are circumstances which make this a station of so much importance, that I hope the Committee will still feel encouraged to continue its accustomed aid."

New Hampshire.

Concord—Rev. D. R. BREWER.

"No great changes, favorable or adverse, have taken place in this parish since the last report. There have been no additions to the number of families or communicants. The Church in this place, and throughout the State, encounters much prejudice, and increases but slowly: we need time and long-continued efforts to effect any visible results. We still need also the generous aid of other members of the body of Christ, that we may exist and prosper; the parish cannot yet stand alone; it raises all that it can for itself in its present age, and hopes to do more when it has become stronger. The average attendance at our services has increased, and the Missionary contributions have been large in proportion to our means."

Manchester—Rev. W. H. MOORE.

"The statistics which I have furnished above will not discover any marked advancement in the condition of this station. I had earnestly hoped that by this time things would have looked full of encouragement, and that we should even have announced our intention of soon being among that happy class of parishes which have passed through all their stages of helplessness and doubtful continuance, and become self-supporting. But you have not a place of truer Missionary ground on your list. The labor which has already been bestowed has been by no means in vain; but it has accomplished very little in comparison with what we reasonably hoped. The rapid overgrowth of this place, in less than ten years, from nothing, to being a city of near twelve thousand inhabitants, might

seem to prognosticate the speedy building up of the Church here; but such data we have found entirely insecure to found such an inference upon.

My experience makes me pity from my heart those of my Western brethren, who are further separated than I am from fraternal intercourse and surrounding Church influences, and who now have added to all their other anxieties, that of not knowing whether the Church is to fulfil its promise to them, and give them the means of vindicating their *honesty* in the minds of tradesmen. It is hard, indeed, that the Church should compel them to appear as if violating the injunction of the apostle, '*Owe no man anything.*'"

Delaware.

Lewes, &c.—Rev. J. A. CHILDS.

"We are now about building a small church in Long Neck, which I hope will be erected before my next report. I have lately visited Philadelphia to solicit contributions for this purpose, and have met with some success. There is much, indeed, to lament in past inefficiency in my parishes, but I hope, by the blessing of God, that the unusually numerous cases of sickness and mortality, which have lately occurred, may produce some salutary and permanent impression. I have reported, in connection with my first parish, the number of miles travelled (nine hundred), as well as I could compute them, though they probably exceed that amount."

Seaford—The Rev. J. B. SMITH, who also has charge of Broad Creek and Little Hill.

"The present Missionary has had charge of this parish (Seaford, St. Luke's,) since July 1st. From the want of services, owing to the sickness and absence of the former Missionary, the people, some of whom reside at a distance from the church, became scattered, and I have barely been able to get the congregation together. * * *

This Church (Christ Church, Broad Creek,) is about two miles from the town of Laurel, and the congregation is small. An effort is being made to have a chapel built in the town, which, if

successful, will, as far as man can say, much promote the interests of the Church. * * *

This is the largest congregation I have. (St. John's Church, Little Hill,) and the people are devoted to the Church. Great interest is taken in the services, and frequently the tear may be seen coursing down the cheek of many of the congregation, while the glad tidings are proclaimed. * * *

I would say, in reference to all the parishes, that I feel great encouragement. We are getting fairly under way, and, I trust, by the blessing of God, to report next time, an advancement in numbers and spiritual things."

Georgia.

Marietta—Rev. T. F. SCOTT.

"The labor and self-denial we undergo are quite trying enough, without being presented by name as objects of commiseration to the world. It is time the Church learn to *work* 'by faith, not by sight.' Surely the Bible law of proportion is not understood—'There is that scattereth and yet increaseth!'

Rome and Etowah—Rev. OWEN P. THACKARA.

"In order to fulfil my appointments I have to travel almost three thousand miles on horseback, in the year—in the summer, under burning suns and night-dews, and in winter, through cold and rain. There is a parish-school attached to the Church on the Etowah river; it is well attended by the poor children of the neighborhood, and promises to do great good."

St. Mary's—Rev. J. A. SHANKLIN.

"It is not quite two years since the first regular services of our Church were held here. Thus much, however, has been accomplished. A neat church is now building, which will be ready for consecration when the Bishop visits us in December. We are prepared to *pay for it* when completed.

The prejudice against our Church, at first very strong, has in a great measure subsided; as an evidence of this, I would state the fact, that, more than half the time, the majority of the congregation has been composed of other

denominations, of whom a large proportion bring their prayer-books, and join as fully in the services as our own people. It has been my endeavor to preach the Gospel in all plainness, and though I have not been permitted to see numbers added to the Church, I have reason to believe that Christians of our own and other names, have been awakened to new efforts to grow in grace."

Florida.

Jacksonville—Rev. J. FREEMAN YOUNG.

"The Missionary has been absent at the North during the summer, with the consent of his Diocesan, and leave of absence from the Committee, for the improvement of his health, and for purposes connected with the Missionary work. He has nothing special to report."

St. Augustine—Rev. C. C. ADAMS.

The Missionary at this station resigned in August last, and has since that time been appointed to Key West, in the same diocese. His reasons for removing may be gathered from his remark under the head of "Population": "About seventeen hundred, probably less, have migrated since my last report. The U. S. troops wholly removed."

Alabama.

Carlowville—Rev. F. B. LEE.

"I have made an experimental visit to a neighborhood ten miles distant, and am encouraged to hope that something may be done towards forwarding the principles of the Church at that place. A Baptist meeting-house was kindly loaned us, and the services were duly conducted with the aid of one or two Church people who resided there, and a few of my congregation, who accompanied me. Great satisfaction, I learn, was expressed by some who had never before heard our service, and a wish that I would occupy the pulpit once a month. This it is my desire to do, if nothing occurs to prevent.

A class or congregation of colored people has been organized, with a view to their being instructed in those portions

of the Liturgy which are unvarying. I have no doubt whatever, that if I can succeed in interesting them until they have learned, and are once able to take part in the service, they will greatly prefer it to that of the denominations around us; but, until such is the case, their preference will remain as it is, strongly in favor of them."

Huntsville—Rev. F. H. L. LAIRD.

"Our Church edifice will soon be closed in, and the hope is cherished, that it will be ready for occupancy at the beginning of next year. I regard the establishment of an Episcopal Church in this place as no longer an experiment."

Selma—Rev. J. H. LINEBAUGH, who also has charge of Cahawba, ten miles distant.

"I found the parish in a depressed condition, attributable perhaps to various causes. Much bad feeling existed in the community toward the Church; she was assailed for her exclusiveness, the Missionary disliked and abused; the members were few in number, and of limited means; the pews empty, the building unfinished and in debt. I have pursued a course of conciliation, laboring in church and out, by preaching and example, to impress upon my people the necessity of avoiding all occasions of offence,—of endeavoring 'to keep the unity of the spirit in the bond of peace,'—of laboring continually to show the existence of faith in the fruits of a pious walk and godly conversation. I have exhorted them, that while they should contend earnestly 'for the faith once delivered to the saints,' they should also 'resist with meekness those that oppose themselves,'—showing their Churchmanship, not by indulging in malice and wrath, and clamor and evil-speaking, but by manifesting in their lives and dispositions the graces of the Holy Spirit. The effects of this course have been witnessed in the improvement of the members of the Church, in the decline of popular prejudice and hostility, and in the increased size of the congregation. I am hoping to see an addition to the Church, when the Bishop shall visit us for confirmation."

Tuscumbia and Florence—Rev. D. BROWN.

"As I have nearly made up my mind (of course, subject to the leadings of Divine Providence,) that this will be the last semi-annual Report you will be troubled with from me, it is thought right to give you a somewhat large view of this Missionary field, to enable you to discern the causes of its unfruitfulness. It is stony ground at best, and, besides, it is grown up with thorns and briars. From its earliest settlement, this country,—generally the whole South-west,—has been frequently swept over by storms of fanaticism, raised and impelled by the united powers of all the sects, save the Campbellites, who, when fresh and full of vigor, and, withal, *more holy* than the rest, were able to storm on their own account. They belong rather to the past than the present, within the range of my labors, and shall therefore be first disposed of.

Wherever the elements have been stirred into commotion by the Campbellites, the blast has been furious and rapid, and soon the sun shone again brightly; but with the brightness of a desert; no green thing exposed to its fury left alive on the earth. As a not unusual example, a few years since, when Campbellism was in its glory in these parts, a popular physician at Tuscumbia became one of its champions, raising high the 'wind of doctrine;' and when it subsided, it was seen that the doctor had so skilfully directed the storm, that a spacious brick temple had arisen for the use of his multitude of converts; and so long as they seemed to choose, they had every thing their own way: but, soon the wild-fire went out upon their altar; their temple was abandoned, and sold for some trifle; the doctor became a sort of Fourierite, (a Fourierite, with Campbell's variations,) and his disciples were dispersed. And now, though the spirit of Campbellism is found every where, as a scorning and a scoffing spirit, a congregation of Campbellites is found no where in these parts.

But, though abandoned by their teachers, and though scattered into

units, each unit is a host against all odds. The idea of having complied with all the requirements of the Gospel in having been immersed, is too precious a treasure to be given up on any terms. So much for this form of fanaticism, if form it may be said to have, where all form is repudiated and bitterly scorned at, save only their protean form of immersion. Truth to say, however, in passing, among the people attached to this strange system in this country, are some of the very excellent of the earth,—in spite of their bad theory. And this is the secret: they had 'good and honest hearts,' and desired to make a profession of religion; and among the surrounding sects they could see nothing but Phariseism and fanaticism; and, as they happened to look on the new sect as opposed to both of these, as it professed to be, they attached themselves to it. Some of them attend our services, and will gradually come into the Church; but the large proportion will no doubt continue mixed up with the practical infidelity of the country, with which the extravagances and abominations of revivalism have overspread it.

The people generally here seem to have no notion of religion, but as occasionally or periodically producing a *mass-meeting*, and bringing together some 'celebrated orators,' to tickle their ears and excite their passions. And when excited, they are said to 'get religion,' and are fully licensed to say to all others, we are holier than you. And so they pass through the arena of scoffing fanaticism into the capacious vortex of scoffing infidelity; and, by the loss of their native piety and fear of God, their last state is very far worse than the first. There are in this country sad cases to remind one of the saying among the Mahometans, 'Suspect the man who has made a pilgrimage; and if he has repeated it, cut him dead:' men who have a second time 'got religion,' and relapsed,—the most hardened and unprincipled infidels imaginable,—to their families a curse, and nuisances in society. And yet the means and measures to produce such characters, are in constant use, and are popular,—the popular religion of the country,—and

held, no doubt, by many good people as being real means of grace, and God-appointed measures. Is it then wonderful, that the sober and solemn services of the Church are ill-adapted to the taste of this country? or that her heavenly light should make but slow progress in the dispersion of such palpable and extended darkness?

It would be a sore evil for the Mission in North Alabama to be abandoned, having now but two Stations,—this and Huntsville,—seventy miles asunder, and no regular services of the Church at a shorter distance from either in any direction. The Board may not hope, for many years to come, that the religion of the Church will become the religion of this country. But, in the language of our excellent Bishop, the moral power of the Church is greatly on the increase, however slowly she is increasing in numerical power.

We had become much disheartened by the little we had been allowed to do in advancing the cause of the Church, when visited by our beloved Bishop in June last, when his warm Christian sympathies and congratulations on the state of the Church here, comforted and re-assured us. He, indeed, to my almost amazement, seemed much gratified with the result, under God, of my poor and imperfect services. Should that good man be preserved to the Church, I rejoice in the firm and happy belief, that the eyes and heart of his old age will be cheered with the grateful view of a flourishing diocese, in this now benighted Alabama; and one that will pay, with interest, for all now bestowed.

While with us, he preached several times, and performed various other services, among which was the confirmation of an excellent woman, (a mother of several fine children,) a convert from one of the *straightest* of the sects of the country.

Should the Board please to re-appoint me to this Station, I may be induced to remain for another half year, as the people seem very seriously desirous that I should do so. If, however, the Bishop shall have found an approved brother to supersede me in

October, I shall be thankful for the relief from a toilsome Mission, in which, God forgive me, the returns seem not proportionate to the labor bestowed, poor as it is."

Mississippi.

Rev. A. MATTHEWS.

The Missionary, with the consent of his Diocesan, and leave of absence from the Committee, visited the North during the summer, in order to raise funds sufficient to extricate from very serious embarrassment the two little churches in which he officiates, and we have reason to believe with a very fair measure of success. His report has not been received.

Jackson—Rev. AMOS CLEAVER.

The Missionary has only been very recently appointed, this station having been formerly occupied by the Rev. Mr. Camp.

Mississippi City—Rev. J. S. GREENE.

The Missionary removed, during the summer of last year, to Pass Christian, "being within the limits of the station, because the resident inhabitants are more numerous; and it is a favorite retreat in summer of all the wealthy both in New Orleans and the surrounding country." The report for the past six months has not been received; but, from letters dated June 27, and August 4, we make the following extracts.

"I would finish this report by remarking, that I do not believe any part of Africa could be in a more dense moral darkness than this country, at the time I first delivered to them the message of salvation." * * *

I believe that my weak efforts for the spread of His kingdom have been blessed by the Lord, as appears from the fact that His day is much more respected, and a very considerable improvement has taken place in the morals and habits of this people. As a proof of this assertion, they of their own accord held a meeting of the respecta-

ble citizens, in which they organized a congregation, and also elected a Vestry to superintend the parish, under the name of 'The Parish of St. James.' They have likewise commenced a collection for the building of an edifice to worship in; and if these be not manifestations of the divine operation of God's spirit upon their hearts, I know not to what they must be attributed."

Since writing the foregoing, the report up to the 1st of April has been received, from which we copy :

"It is with much thankfulness to the Head of the Church, he can state that a decided improvement has taken place in the minds of this people since the introduction of the services of the Church amongst them. Although there is no increase in the number of communicants, yet the attachment to her services is evidently increasing, as appears from the fact of their preparing to build a small church edifice in this place; and they are also making arrangements to raise a small but competent salary for me, and say they will not let me go."

Yazoo—Rev. N. W. CAMP.

"The Church was planted and organized in this city by the zealous and efficient labors of the Rev. Willard Presbury, formerly your Missionary in Washington county, Miss., adjoining this. The first religious services, according to the Protestant Episcopal Church, ever performed in this city, were by the Rev. Mr. Presbury, in October last, (1845,) when he found, if I mistake not, only about three female communicants. He found, however, in addition to these, a number of young men, clerks, merchants, physicians, and lawyers, as well as a few planters in the vicinity, whose attachment for the Church was more or less matured in the Northern and Eastern States, and happily not yet obliterated, either by absence from her hallowed influences, or smothered by the engrossing cares of a busy life in this new country, or subverted by the pressing claims of other denominations of professing Christians. The time had then arrived when, by the good Providence of God, the pecuniary means of this people were freely offered to perfect arrangements then entered into, to

satisfy their hungering and thirsting after the good old paths, the order and decency of the Episcopal Church.

The result of this effort was a neat and substantial church, in the choicest location in the city, properly furnished with carpets, cushions, chandelier, lamps, and organ, at a cost of about \$2,000.

During the interval from October, 1845, till January, 1846, the Rev. Mr. Presbury officiated in this parish as often as he could, when, in February, 1846, I was called to the Rectorship of Trinity Church, Yazoo City, Miss.

I felt the less hesitation in leaving Jackson, because the Rev. Amos Cleaver, from Kentucky, had located there; and since there was not work enough for both of us to do, he having established a Female Seminary, and thus having also become *permanently established*, I was anxious to find another field. The Church there (city of Jackson) has become self-supporting, and when I left, it was considered in a flourishing condition. The membership had increased from twenty to about sixty; upwards of forty had been confirmed, and more than that number had been baptized. It is a source of great pleasure now, in the review of my past labors at that Mission, to feel assured that the hand of the Lord was with me, assisting me mightily to do his work, and to Him be all the glory!

This parish was received into connexion with this diocese last May, during the session of the Diocesan Convention, at which time a report was made concerning its prospects. I found here but five or six communicants, but our present number is about twenty-five. It is the opinion of the Vestry, in which I concur, that after 1847 this parish will also become self-supporting. Our prospects are truly flattering, in everything that relates to this Mission, for which we are grateful to the Lord of the harvest.

I have visited *Silver-Creek settlements*, about twenty-five or thirty miles due west of this city, in Issaquona Co., Miss., where are three Church families, of some nine or ten whites, and about two hundred slaves. Among the whites we have one female communicant. I preached one Sunday to the slaves at

the plantation of Col. Wm. C. Harris, who is a firm and zealous friend to the Church, and will, ere long, ratify his baptismal vows in the rite of Confirmation. I have visited, also, Benton, the county-seat of Yazoo, ten miles east of this, where we have a few communicants, and many firm friends, who are anxious to build a church, and have the exclusive labors of a clergyman. I have visit Satartia, in this county, upon the eastern bank of the Yazoo river, about thirty miles south of this place, where are two communicants, and many firm friends of the Church. In July last I visited a small colony of Episcopalians, at their request, at Kirkwood, near Camden, Madison county, Miss., about forty miles north-east of this city; and I may truly say, I never spent a week more agreeably in my life than in their midst. I was welcomed to the hospitable mansion of Col. William McWillie, in whose house I celebrated the Holy Eucharist, administered infant baptism, and preached. This colony consists of four wealthy and extensive families, who have lately emigrated from South Carolina, and settled upon plantations near their dwellings. I found several communicants, and a few others anxious to become members of the Church. They had been several months without the sacraments, though one of their number, Thomas Anderson, Esq., read the Service and a sermon for them every Sunday. I baptized two infants. This colony contemplates erecting a chapel, and engaging the entire services of a clergyman as soon as possible. I have furnished them with the canonical formula for constituting a parish, which I expect has been done before this, and will be duly represented in the ensuing Convention. I promised to visit them again in October next. In August last, at the request of the Vestry of St. Paul's Church, Columbus, Miss., distant one hundred and sixty miles, I visited that parish, and preached two Sundays. Their late Rector, the Rev. Wm. F. Halsey, was obliged to leave on account of ill health, and the parish is now without a Rector.

I made no report on the 1st of April last, because, from the discontinuance of the 'Spirit of Missions,' and the si-

lence of Bishop Otey, I did not know I was re-appointed Missionary. Nor did I know of it at all until last May. At that time I concluded, since the parish was but just formed, and all our Missionary arrangements not yet perfected, I would defer reporting until now, when I hoped to have something to offer which might be cheering to the Committee."

Louisiana.

New Orleans—Rev. N. O. PRESTON.

"In presenting this, my last report, through you to the Board of Missions, I feel constrained to speak of the goodness of God, who has blessed us in this station so much beyond our labors or deserts.

Of our feeble beginning, somewhat less than two years since, you are aware. We had no organization—no place for the 'Ark of God,' and had it not been for the Missionary stipend freely given and thankfully received, I am persuaded this field would have remained to the present untilled. But with this aid, together with the active, united, and persevering co-operation of a few devoted and intelligent laymen, all under God, we now have a very respectable Church edifice, a flourishing Sunday School, a zealous band of communicants, a rapidly increasing congregation, a society of enterprising ladies for the promotion of Church objects, a very fair beginning of both a Sunday School and Church library, and a body of vestrymen, who, at their last meeting, directed me to say to you that after the 1st of October, 1846, this station will assume the entire support of its Rector.

For these things I bless God, and take courage for the future."

Tennessee.

Jackson and Brownsville—Rev. LOUIS JANSEN.

"In forwarding my semi-annual Report, for October, I perceive it is not required to be *statistical*, that being required *annually* only, viz: in April. Should I be mistaken, however, I beg leave to state that, in most of its items, there is no difference whatever from the last: the exceptions are the organization of a Sunday School, consisting of

thirty-five scholars and seven teachers, and the addition of twenty-four by confirmation. This number is that of the whole Mission, consisting of *three* places. Our church in Jackson has been completely finished and *paid for*, excepting the pews and chancel. It is furnished with good seats, and a temporary pulpit for the present. The *debt of \$700 has been lately paid off by a few generous individuals*, whose tax already had been great for the building. The whole has thus far cost about \$3500, paid by a few, *no help whatever from abroad*, though much needed. It will take about \$600 more to finish; this will have to be paid by the same few, they therefore purpose to wait a year or two, the tax being too heavy at present. I know of no parish which, with means so limited, have been more liberal or zealous. The congregation improves also, and I doubt not if the Committee will sustain them liberally, for about two years longer, that is, until they have finished the church, they will be willing to do much more towards the support of the ministry, than they can at present; they are a people, the last on earth that want *urging*; they have a noble independence of feeling, which leads them to *wish and strive* as soon as possible to relieve the Committee. They find it hard, at present, to meet their original pledge: they raise \$300 for their minister; this, with a tax of \$50 for the Episcopate, comes heavily upon them; they, therefore, cannot do more at present, nor for some time to come. They are obliged, therefore, to solicit a continuance of aid to the fullest amount the Committee can allow them. They have done and are doing all they can, and, I doubt not, you will hold up their hands by your liberal support. Brownsville can do but little; it pledged itself to raise \$75, but finds it difficult to raise \$50; it receives \$100 from a distant neighborhood, which costs your Missionary rising three hundred miles extra travel through the year; but for this, with the appropriation that it has hitherto had, Brownsville could not be sustained at all. At present; therefore, Jackson receives but one half the time of the Missionary. Originally there were *two* appropriations to these places,

—they were made one; thus, for the amount of one Missionary salary, there was double labor given, and the necessary expense of a horse, &c., so really, this last year at least, lowering the real income of the Missionary to \$150,—his horse costs about \$50 for keep,—with a travel of one thousand five hundred miles a year. I am necessitated to ask that, for a short time, my appropriation may be restored to its original amount of \$300; my parishes have not been able to increase their aid, for the reasons mentioned, and though the amount received, viz: \$300 in Jackson, and \$175 in Brownsville, may appear large, when compared with many other Missionary stations, yet the *expenses of living* in the district, (to say nothing of the size of my family,) bears little comparison with many other places. The expenses of a *southern* country, even though the Missionary deny himself much, exceed by far that of a northern. These matters would not be alluded to, were it not necessary to guide your decisions in the amount of your aid; without any extra aid or prospect thereof from the parishes at present, they were generally doing all they could, \$150 the last year was taken from the Missionary appropriation! sudden, *unexpected*, and attended with inconvenience calculated to *discourage* a parish that was struggling to do its most, and best, and anxious, as soon as possible, to relieve the Committee altogether from its burden. We have been aided, comparatively, a *short* time; we want the same a *short* time longer, and we are heartily glad to see the sentiment of the circular, that the true policy is, to aid *liberally* where the Church is being established and the *people doing all they can*, rather than weaken, and discourage, and unsettle them by taking up many points which offer but little prospect of success, and which should be sustained rather by occasional visits, than, in the present state of the funds, *made stationary*, so weakening strong points, which, if especially sustained, would, after a short time, not only support themselves, but be a nursing mother to those feeble parishes around, and, also, refund into the Missionary Treasury, by its own contributions, more than it ever received.

This, I have no doubt, in a very few years from now, (two or three at most,) would be the case with Jackson. I sincerely hope, therefore, instead of the appropriation being continued at its present *reduction*, it may be raised to the original amount of a married Missionary; a year or two longer it will probably not be asked *at all*, that is, as it regards Jackson. This restoration is asked, 1st, because with the *same amount* pledged from the parishes, it was originally promised the Missionary, until these parishes could themselves do something more. They would ere this have done so, but have had to build; and *will do so* when the church is finished. It, therefore, came into his original estimate of his *means of support* when he accepted the station. And, 2dly, he is doing the work of two former appropriations, with the *necessary expense* attendant on the same; not that he either murmurs or complains, or makes the amount of his labor a matter of dollars and cents. God forbid! He most heartily wishes he could be 'in labors more abundant than they all;' every mile he travels he considers an honor placed upon him by Christ and his Church; as a matter of *desert*, he feels most sensibly his labors to be more than repaid; yet, as the Church has been of late so evidently studying the matter of *economy*, in dispensing its entrusted blessing, he thinks he may venture, without suspicion of being mercenary, to bring before its attention the economy of saving the *whole salary* of one Missionary, and then, without any increased ability of the people, still to reduce at one leap, that of the present, from \$350 to \$200. If a Church understand the matter right, she will see the true economy is a noble liberality; she loses by calculation; her missions become expensive by her parsimony; they remain long upon her hands, weak and feeble, or drag on a miserable sustenance, costing her dollars where it might be but cents. There is money enough at this very moment, locked up in the coffers of the Church, to unfurl her banners in every town, and place a Missionary at every door. The *Christian's* money bears the impress of the Cross; it is no longer Cæsar's; the eye of adoring love

alone beholds it; a speculative and nominal faith beholds only the eagle and the stars. Every christian is a Missionary, who is excused only from going himself, by sending another. The sons of Aaron are consecrated in their stead, in their behalf; the men *God* provides, the *means* *they* must supply; the silver and the gold belongs not to them, it is the Lord's; when they placed themselves upon the Cross, they placed it; one altar sanctified both, one baptism baptized both, one vow consecrated both. Oh, what an honor to be permitted to place a dollar at the feet of Christ; what condescension to accept it. A Missionary Church! what a responsibility! how great its glory! how great its destiny! A Missionary—how glorious his calling, how animating his prospect—how gladly would the highest angel fill his place, and think himself exalted, by an appointment to the most forbidding field that now exists; he would be laboring for *Christ*—for souls—to him that would be a joy, far exceeding all the joys of his previous heaven. How much have I tried to do for my Redeemer while I lived? I am about to meet my destiny, have I met my responsibility? What questions these for a death-bed. Let the people of Israel and the sons of Aaron, now there is an opportunity, in this great matter of giving and laboring, in the cause of Missions, think on this."

Randolph—Rev. J. W. ROGERS.

"Your Missionary finding his health much impaired by his efforts to sustain three small, but most interesting parishes, (St. Paul's, Randolph; St. Matthew's, Covington; and Trinity Church, Charlestown,) left them in July, with the consent of his Diocesan, to travel, and will not resume his labors until the second week in October."

Williamsport—Rev. JOHN NOBLE.

"In Williamsport there are sixteen families, consisting of sixty-five individuals; there is also a considerable population in the vicinity. Some are Cumberland Presbyterians, some Baptists, and others Methodists, the prevailing sect; many are attached to no particular religious denomination. The only place of religious worship in Williamsport, besides our own church, is a

Methodist meeting-house, at which services are held on the Sunday afternoon, once a fortnight. Meetings are held in every direction during the summer season in the woods, called 'Camp Meetings.' During the period of their continuance they withdraw many from attending the Church. These meetings are of questionable usefulness. I hold services here regularly, no matter how many such are held, and give them no countenance, either directly or indirectly. The communicants of our Church do not increase, though the number attending our service is quite respectable.

Our Society here, though few in numbers, is respectable in point of intellect and condition. The population around us is such as you will generally find in sparse, thin settled, new countries, somewhat rude and illiterate, especially on religious subjects. It is said, however, that Tennessee has infinitely improved in this respect in the last ten years, but there is yet much to do for a Missionary to clear away existing prejudices and to remove even obtruding error. The adherents of Alexander Campbell are wandering through the state, continually, actively propagating their crudities among the populace; these you have to meet with cool, dispassionate reasoning and argument.

Our formalism is objected to, also baptismal regeneration, apostolical succession, clerical dress. On all these matters we have to talk to the people, and numerous others, showing their agreement with Scripture, reason, and common sense. But the greatest obstacle I find to the spread of the pure Gospel truth is absorption, absolute absorption, in worldly matters, with an almost total disregard of, and indifference to every thing else; and hence the imperative necessity of bringing home the subject of personal religion, to each family at their fire-sides, as well as from the pulpit."

Kentucky.

Covington—REV. E. LOUNSBURY.

"As a statistical report is not required at this season of the year, and especially as I have but few changes of this kind to give, I will content myself, in pre-

senting my semi-annual Report of this station, by giving a general view of its condition and prospects.

There are two or three things that have, in a marked manner, hindered our success. One of these has been the character of the materials we have had to work upon. The population of these towns, like all western towns, and especially like all *border* towns, and still more, like all *river* towns, is heterogeneous and fluctuating to a degree that is seldom seen, and still less understood, at the East. Aside from religion, there is no strong bond of sympathy between them. With tastes, prejudices and habits as diverse almost as the individuals themselves, it is impossible for a long time to secure anything like uniformity of feeling, cordial co-operation, or heartiness of social intercourse. Add to this, that, with but very few exceptions, they were not educated in the Church—have but little knowledge of its character, and are attached to her by so slight a tie that the least jar is liable to break it, and then add also, the fact, that the people of the West are *peculiarly* restless and migratory—fond of novelty and adventure, and scarcely begin to feel some interest in our services, and to labor for our prosperity, when they are lost to the parish, if not to the Church, by removal; and you will have a slight view of the difficulty of establishing our Church at the West, when compared with a more fixed and uniform state of society.

But in Kentucky we have another class of population, presenting very opposite but quite as serious obstacles to the establishment of our Church. I hardly know which is most difficult to contend against, the fickleness of indifference or the fixed obstinacy of prejudice. I have often been asked the question, 'Why is the Church in Kentucky, of all others, so slow of growth?' And when I have failed to make the inquirers understand the *peculiar* difficulties which the Church has to overcome, before it can be successfully established among native Kentuckians, I have been pained and mortified with the reply—'There must be something wrong with the Bishop or Clergy of that Diocese.' As a member of the

Diocese, I am comparatively a stranger here. But I have known the Clergy of the Diocese much longer, and I have no hesitation in saying, that for enlightened love for the Church, harmony of feeling and action,—patience amid privation—perseverance amid discouragement,—self-denying toil and self-sacrificing devotion, I have never seen a body of men superior to them,—while in all that is most commendable in these respects, *the Bishop far surpasses them all*. The Church has no where a more humble, persevering, self-sacrificing servant than he. The causes of our ‘slow growth’ must be sought elsewhere; and we, who are on the ground, have no difficulty in understanding how powerful is the influence against us, which is everywhere exerted by that class of religionists who have so long almost controlled the religious sentiments, and moulded the tastes and prejudices and habits of the community.

But while we in Covington and Newport have had to contend, in common with other parts of the Diocese, against these obstacles, we have suffered more from a heavy debt and an unfinished church. It would have been far better for the parish in Covington, had we continued to worship in a ‘hired upper room,’ or even in a log cabin, up to the present time, instead of building a church we were able neither to pay for nor to finish. And even had the application I made for aid at the East last year been as successful as I had reason to expect; in other words, had the specific pledges that were made to me been redeemed, I have no doubt we should very soon have become a self-supporting parish.

But there is no cause that has been so discouraging to the Missionary, or done so much to retard our prosperity, as the almost entire want of zeal and hearty co-operation on the part of the professed friends and even members of the Church. They have been ready to contribute money up to near their ability; but we have no *workers*. Even in the Sunday School, that peculiarly effective and appropriate sphere of lay co-operation in the work of the Church, the Rector has been left almost entirely alone.

Influenced especially by these two last discouraging considerations, I deemed it advisable for me to seek another field of labor, and accordingly, some two months ago, sent in my resignation. By the earnest representations of the Bishop and the people of both parishes, I was persuaded, however, though somewhat against my judgment, conditionally to withdraw my resignation. The conditions, I am sorry to say, have not as yet been complied with, and I fear I shall still be compelled to leave.

But with all these discouragements there are some encouraging circumstances. The population of both towns, and especially of Covington, is very rapidly increasing by immigration, and of this, we may reasonably hope to receive our full share. Already within the present year we have some valuable acquisitions. Again, our church in Covington has recently been completed, (except the chancel,) the expense of which was cheerfully borne by the congregation. As a consequence of this, our congregation has very much increased during the last three months, with a prospect of stability. And finally, an arrangement is about being perfected by which the remaining debt of the church will be entirely cancelled.

There are several candidates for confirmation, but the Bishop’s visit has been postponed, hoping that the church in Covington would be ready for consecration this fall. I fear this will hardly be the case.

With the exception of three or four weeks, when the church was closed for the sake of finishing and painting the interior, the services have been regularly sustained in both parishes since my last report. The absence of several families and the extreme heat of the summer have both been very unfavorable to our doing much during the summer. With the return of cooler weather and fuller congregations, I hope for an increase of exertion and success.”

Danville—REV. M. F. MAURY.

“It affords me no little pleasure to be *allowed* to return to the old form of making out our reports. Not that I have any thing connected with my own parish, of particular interest, to commu-

nicate, but because it assures me of a change which cannot but affect the interests of Missions for good, in the general intelligence which will, by this change, be introduced to the notice of the Church. We have had the anatomy of Missions long enough; and now that the *foundation* is laid, we may well begin to clothe the system with flesh and muscle, to give it a living form and feeling heart. Before, we were confined to a dry detail of facts, and those facts repeated semi-annually for the last five years.

But I must say what I have been doing in Danville since April.

I have preached every Sunday since that period, and, in my own parish, every one, except three. Of those, I spent one in Louisville, attending a special convention of the Diocese, the other two in the mountains, whither I had gone for health. Besides this, I have preached in the vicinity of Danville every other Sunday evening, and opened the church for a lecture every Tuesday night. I have had strength given me to perform this service; and, although we have much opposition and ignorance to contend with, hope it has been blessed, in some degree, to the improvement of piety and the extension of the Church. We are still very feeble, however, compared with the denominations around us, and will require the fostering hand of the Committee for several years longer, if they ever expect to plant the Church permanently in Danville. Our communicants number thirty-seven, one having died in the last week.

Since my last Report, I have baptized *nine* children; solemnized *four* marriages; and attended two funerals. The Bishop made his annual visit the first of July, when two were confirmed.

The general condition of the parish is much as usual. The ladies have recently procured and presented to the Church, lamps for lighting it; so that we are now out of debt, and well supplied with furniture and fixtures for the Church. Indeed, there are few village churches in the State more neat and convenient than ours."

Hickman—Rev. N. N. COWGILL.

"I would desire to make my humble acknowledgement to the Dispenser of all

good for the measure of health vouchsafed to myself and family, and people, during the season now closing, in which we generally look for more or less disease.

It has been the earnest desire of our Bishop to introduce into the diocese those kind meetings of the clergy, styled by some convocations, and by others associations. By the way of a beginning, in July last, I visited, by invitation, my Rev. brother Becket, in his parish at Princeton, at which time and place we expected several of the brethren, but they were prevented coming, and I was left, with the Rector, to do the preaching for four successive days, including the Lord's day, when we had prayers, sermon, and Communion, in the morning, with a crowded house; in the afternoon, the same, to a large and attentive colored congregation; and service at night. It may not be unbecoming in me to say a word concerning the Church at that place. Eight years ago, when I first visited this country, I passed through Princeton, Ky., and spent the Lord's day there, and preached for the lamented Payne, who was then acting as Missionary for that place and parts adjacent. The congregation was small,—Mr. P. and his wife, the only persons to join in our beautiful service. Scarcely a single individual to be found who was decidedly in favor of the Church. We had no house of worship, and not considered worthy the attention of surrounding denominations. But how did I behold the picture changed at my late visit: I was taken to a beautiful house of worship, really the most beautiful of any in the diocese, out of Louisville; there I found a large audience in attendance; our solemn services maintained with spirit, and the most devout attention given to the preached Word; and other denominations *now* feeling that we are worthy of notice. On presenting this contrast to my own mind, I could not but exclaim, 'Behold, what hath God wrought!'

My Rev. brother has cause indeed to thank God, and take courage. While at Princeton, arrangements were made for a meeting at Paducah. At the time appointed, Mr. B. and myself were there; but, as we found the Presbyterians holding a protracted meeting, and

the Methodists commencing a quarterly meeting, we took the first boat up the river, to Smithland, (just then vacated, by the death of the Rev. Mr. Ash,) where we spent the Lord's day, and preached three times to a devoted little band of Episcopalians, who were gladdened by the thought that they were not quite forgotten. From that place, we turned our faces towards my own more immediate field of labors. We held one service at Blairville, one at Columbus, and six services at Hickman, besides early meetings for prayer and exhortation, every morning, with the Lord's Supper on Sunday. And my heart was made to rejoice, in beholding the *first fruit* of my ministry in the town. A lady of influence, and one of the oldest settlers of the town, was received into the Church, by baptism: and I pray the Lord, that this may be but the first fruit, that the general harvest may soon follow in due time. I feel that this is the most interesting report I have made for some time to the Committee; for, although they may think it is a day of very small things, (and it is,) we are evidently gaining ground: but we want a good itinerant, like-minded with ourselves. The only controversy to hold with other denominations, to be, 'to out-preach them and out-pray them.' Whenever and wherever that is fully done, then and there our Zion will arise and shine."

Hopkinsville and Princeton—Rev. G. BECKETT.

"We are encouraged to believe that the Gospel cause is prospering in our hands. Our congregations are gradually on the increase, and our services appear to command more respect and attention than formerly. After a long and severe struggle, we have succeeded in raising a very beautiful church edifice in Hopkinsville, though we have not sufficient means to complete it. We now think, that when finished, it will cost about \$2000. The one in Princeton, as before stated, is now entirely finished. And here I feel called upon to bear my testimony to the noble and generous sacrifices which have been made by our brethren at Princeton, in behalf of the Church. May the Lord bless them abundantly, and grant that their good work shall descend with blessings and spiritual benefits upon their posterity."

Paris—Rev. G. G. MOORE.

"Nothing of peculiar interest has occurred in this Station since my last Report. The congregation is still increasing: three communicants have been added, several baptisms administered, and there are a number of candidates for confirmation. I have commenced divine service in the city of Maysville, a distance of near *fifty miles* from this, and also in Washington, only *four miles* from that, where I preach once a month. The prospect of building up the Church in each of these places, I should think, is very flattering."

The Jews.

It affords us great pleasure to be able to inform our readers that the Committee appointed by the Board of Missions, at their last annual meeting, to provide a place of public worship for the Jewish Mission, have purchased "THE CHURCH OF THE REDEMPTION," in Sixth street, between Second and Third avenues, and intend immediately to prepare it for the use of the Mission. As it is a matter of rejoicing to many, that the Church has at length been aroused to a sense of the importance of preach-

ing the Gospel to God's ancient people, so it is to be hoped that the spirit which prompted this undertaking, will sustain and carry it on, and that means will be provided immediately to disencumber the chapel from embarrassment, and to enable the Committee to meet all necessary expenses in establishing public worship therein. The Committee have been obliged to incur some debt in securing for immediate use this very desirable and advantageous location and church, inasmuch as the funds collected

were inadequate to the purchase: not exceeding four thousand dollars. They hope, however, that a liberal spirit will be manifested towards this enterprise, and that that salvation which is of the Jews, will induce many to join in the effort now to be made, to restore to the lost sheep of the House of Israel this great blessing, of which, through their rejection of the Messiah, and, perhaps, in some measure, our neglect of them, they have for so many ages been destitute.

We are also gratified to find that our Missionary, since his return from Europe, is greatly encouraged in his work and labor of love to the ancient people of God, having witnessed, in England and on the continent, the abundant fruits of the London Society's operations in this department of Christian benevolence. It is as true at this day, as when Isaiah wrote, that the vineyard of the Lord of Hosts is the House of Israel, and the men of Judah are his pleasant plant; and this vineyard, when properly cultivated, will bring forth *some fruit* to the glory of God's grace. It may be thirty, it may be sixty, or it may be an hundred fold, as it pleaseth the Sovereign dispenser of all spiritual blessings. The positive assurance is, "In due season we shall reap, if we faint not." Thirty-five years ago it was with the London Society the day of small things. With but one Missionary, no chapel, little patronage, and scarcely any converts, they, amidst the distrust of some, the opposition of others, the ridicule of a few, and the indifference of almost all, addressed themselves to the work which, at that time, was a new thing in Christendom, viz: evangelizing the Jews. Now what do we behold? A glorious harvest gathered in! Sixty Missionaries in the field—several Epis-

copal chapels—over twenty-five thousand pounds sterling income—Bishops and Clergy, nobility and gentry, and many of the most distinguished citizens, are now its supporters and patrons, and more than five thousand Israelites are gathered into the fold of Christ. If the conversion of one sinner from the error of his ways is an event of sufficient importance to create joy among the angels of God, with what emotions should we contemplate so great an ingathering from among those whose grafting in again into the "good olive" is an event which is to be followed with such great blessing to the nations of the earth. We have already begun, in some measure, to realize the truth of St. Paul's declaration, "What shall the receiving of them be but life from the dead?" When has our Mother Church ever been so active, so zealous, so awake to her high calling, of spreading salvation throughout the earth, as she has been since she began to prophesy upon the dry bones, and say, "Oh ye dry bones, hear the word of the Lord?" Both the Prophet and the slain have felt the quickening power of the breath from the four winds, and have arisen upon their feet as an army with banners. Here is encouragement, then, for us, to be diligent in this good work. Let the Missionary go forth in the strength of the Lord, and prophesy—the people say, with united hearts, "Have mercy upon thine ancient people, the Jews, and take from them all ignorance, hardness of heart, and contempt of Thy word"—the liberal give according to their ability, and the salvation of Israel will come out of Zion, and one will say to another, "We have found Him of whom Moses in the law and the Prophets did write—Jesus of Nazareth, the Son of God."

Intelligence.

FUNDS.

TO THE NON-CONTRIBUTING PARISHES.—There are several wealthy Churches in the land which have not given one dollar for Missions in many years. There are others which gave nothing last year, or the year previously. There are others which have not contributed in five or six years. There are others which have NEVER contributed.

We will not discuss, or even inquire into the cause of their withholding aid from

a work recognised by the Church, and from time to time earnestly and affectionately commended to the prayer and benefactions of her members.

We would only ask, Are there not some, which are willing this year to give, which did not last year? or the year previously? or in years past?

Are there not some, which have never given, which are willing to contribute now, and thus seek to realize a blessing from the God of Missions?

Are there not some Rectors, who could cause the water to trickle from the rock, if they only tried—and who thus might open a streamlet which may never dry, and which shall diffuse blessings as it flows?

Have the Clergy sought and can they not find one or more in their spiritual charge whom God this year hath blessed? and who, if reminded of the duty and of the way, would cheerfully present a thank offering to the Lord? and apply it to extend His Church in the destitute West?

Is any Parish so humble or so poor, as to be unable thus to do God reverence? and, Are there not many who never give to Missions, who are growing rich in this world's goods, whose temporal interests are largely involved in the present and future welfare of the West? While they plan and scheme, and amass wealth, do they ever think of their obligations to the Missionary even in a worldly point of view, much more so in a higher sense, when thinking of their accountability as good stewards, when the Master cometh to reckon with them? Do not many look to the Missionary as the pioneer, to open the way to wealth for themselves and children, by instructing, refining, and reforming the present and future occupants of the regions from whence they expect to draw their gain? Have none of these a thank-offering for the Lord?

THANKSGIVING.—The season is approaching when it is customary for the civil authorities in many States to recommend a day to be set apart for special Thanksgiving to Almighty God, for the mercies of the year. If no day is thus appointed, the Church provides one for this special purpose, “to thank Almighty God for the fruits of the earth and all other blessings of His merciful Providence.” This day is nigh at hand (first Thursday in November.) Cannot a thank-offering, to be appropriated to Missions, be made by many Churches, which have no other special object on that day? And cannot many be found on that day to give, who have drawn riches and wealth from the very regions to which it may be applied—to supply them with spiritual light and knowledge?

APPROPRIATIONS.

The amount appropriated to the Diocese of Illinois, \$2500, for the year commencing October 1st, 1846, is divided as follows:—Alton, \$200; Collinsville, \$100; Mendon, \$150; Robin's Nest, \$200; Rushville and Beardstown, \$200; Elkhorn Grove, Sterling, and Dixon, \$200; Upper and Lower Kickapoo, \$200; Little Fort and vicinity, \$200; two Itinerants, \$600; leaving \$450 at present unappropriated.

VACANT STATIONS.

In addition to the vacant Stations published in our last, from the list of which Carlowville, Ala. should be stricken, there are several promising towns and villages in Illinois, at which it is desirable that a Missionary, or, at any rate, a Clergyman of the Church, should be located. The following are among the number: Geneva and Aurora, Lockport, Joliet, Quincy and Warsaw, Ottawa, Rockford and Belvidere, Tremont, Peoria, Jacksonville, Waverly, Pittsville, Indian Town, Erindale and Providence, and Rock Island.

APPOINTMENTS.

Indiana—The Rev. B. B. KILLIKELLY, D. D., has removed from Vincennes to Delphi.

Alabama.—On the recommendation of his Bishop, the Rev. J. A. MASSEY is appointed Missionary at Livingston, the Bishop of the Diocese consenting.

Florida.—On the recommendation of his Bishop, the Rev. J. SCOTT is appointed to Quincy, the Bishop in charge of the Diocese consenting—to take effect from 1st of October, 1846. Also, the Rev. C. C. ADAMS has removed from St. Augustine to Key West—the salary of which station has been increased to \$300; and Monticello discontinued at present. Mr. Adams' appointment will commence from the time of his entering on his duties.

Acknowledgments.

TRUST FUNDS.

The Treasurer of the Domestic Committee declines receiving Trust Monies for any except Missionary Stations.

Trust Funds, or funds other than those designed for the salaries of Missionaries, will in future be acknowledged only in the "Spirit of Missions," and separately from those designed to meet the Committee's engagements with the Missionaries.

1846.

St. Michael's Ch., Trenton, N. J., for Matagorda, Texas.....	\$15 00
Sept. 2.—Jubilee College, from Miss R. H., of Beaufort, S. C.....	15 00
Little Rock, Arkansas, from the following, viz.:	
S. A. McClean, Newton parish, \$1; "Maine," for Bp. Freeman, \$2; a Lady of Brownsville Pa., \$1; a Friend in Washington City, \$10; a Lady of Lyttleton pa., \$5.....	19 00
Sept. 9.—From A, for the following objects: \$4 for prayer-books for the diocese of Ill.; \$3 for Christ Ch., Joliet, Ill.; \$3 for Chester, Ill.....	10 00
Sept. 10.—Ladies of St. John's, N. Y. per Mrs. Wainwright, for Nashotah Mission....	25 00
Sept. 12.—Trinity Ch., New Haven, for De Soto, Miss.....	25 00
St. Ann's, Annapolis, Md., for Houston, Texas.....	1 00
Oct. 3.—Ch. of the Epiphany, Philad., for Logansport, Indiana.....	25 00
Oct. 9.—Ch. at Matagorda, Texas, from Ladies' Work. Soc. of St. Paul's, Radcliffboro', S. C.....	20 00
Oct. 14.—Christ Ch., Hartford, for Nashotah, \$10; for De Soto, Miss., \$20.....	30 00
Oct. 15.—Houston, Texas, from Christ Ch., Savannah, Ga.....	3 00

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from the 15th Sept. to 15th Oct., 1846.

MASSACHUSETTS.

Lowell—St. Ann's.....	\$50 00
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CONNECTICUT.

Brookfield—St. Paul's.....	13 00
Do., a Communicant.....	10 00
Do. S. S.....	5 00
Derby—St. James'.....	22 00
Fairhaven—St. James', ½.....	4 00
Hartford—Christ Ch.....	131 81
New Haven—St. Paul's, mo. off'g.....	500 00
Do., for the Jews.....	1 00
Trinity, mo. off'g.....	180 52
Do. S. S., for Bp. Kemper's Mission.....	29 48
Do., to pay arrears of salaries.....	10 00
New London—St. James'.....	50 00
Norwalk—St. Paul's, Sept. off'g.....	16 75
Do., a Lady.....	5 00
NEW YORK.....	978 56

Albany—Trinity.....	7 25
Bloomington—From "N".....	5 00

Brooklyn—Emmanuel Ch.....	7 60
Do., for Jewish Chapel.....	2 00
Butternuts—Zion Ch.....	10 00
Duanesburgh—Christ Ch.....	25 00
Fairfield—Trinity.....	10 00
Greenburgh—Zion Ch, for the Jews.....	16 42
Harlem—St. Andrew's.....	5 12
Hyde Park—St. James'.....	20 00
Lansingburgh—Trinity.....	15 00
Morristown—Christ Ch.....	5 00
Newtown—St. James'.....	13 00
New York—Ch. of the Ascension, mo. off'g, ½.....	24 66
St. Bartholomew's, a Member.....	5 00
St. Mark's, from the off'g.....	50 00
Zion Ch., mo. off'g.....	20 67
Tarrytown—Christ Ch., for the Jews.....	15 16
Troy—St. Paul's, contribution of the late Mrs. Tibbits.....	100 00
Williamsburg—St. Mark's, for the Jews.....	6 57
Yonkers—St. John's.....	21 71
NEW JERSEY.....	385 16
Bordentown—A Churchman.....	60 00

PENNSYLVANIA.

Kingsessing—St. James', for Bp. Freeman's jurisdiction.....	18 00
Lancaster—A Friend to Missions.....	10 00
Leacock—Christ Ch.....	7 00
Philadelphia—Grace Ch.....	500 00
St. Luke's.....	5 00
From "P".....	2 00
"M H B," for the Indians.....	10 00
J. Entwistle, Jr.....	1 00
From a Friend.....	35 00
MARYLAND.....	588 00

Baltimore—St. Paul's.....	50 00
Cumberland—Emmanuel, ½.....	12 50
VIRGINIA.....	62 50

Alexandria, D. C.—Christ Ch., a Lady, for Texas.....	5 00
Fredericksburgh—St. George's, ½.....	22 50
SOUTH CAROLINA.....	27 50

Charleston—St. Michael's.....	43 44
Radcliffboro'—St. Paul's.....	111 03
Do., for Ga.....	7 00
Do., Indians.....	75
Ia. Work'g Soc.....	16 66
Do., Indians.....	25
St. Stephens and St. Johns.....	5 43
Do., an Individual.....	20 00
Waccamaw—All Saints'.....	25 00
FLORIDA.....	229 56

Pensacola—Christ Ch.....	15 00
ALABAMA.....	

Florence—A Miss. Station.....	10 00
Do., for the Jews.....	1 50
OHIO.....	11 50

Chillicothe—St. Paul's.....	5 00
MICHIGAN.....	

Pontiac—Zion Ch.....	3 00
MISCELLANEOUS.....	

A Friend to Domestic Missions.....	20 00
"J. M." for do.....	13 00
From a Clerk, for Ark.....	10 00
do.....	43 00

TOTAL.....\$2476 08

(Total since 15th June, 1846, \$5,197 05.)

FOREIGN.

In the absence of direct advices from our own Missionaries, we would call the attention of the friends of Foreign Missions to the following papers, taken from the publications of the Society for Propagating the Gospel, and the Church Missionary Society of the Church of England. Although they do not refer immediately to the operations of our own Society, they contain so much general information respecting the Missionary fields of China and Africa, that we cannot but think they will prove highly interesting to our own readers. The extracts which refer to Western Africa, are eminently calculated to sustain and cheer the friends of the poor benighted heathen in that country. The indirect influence of the Missionaries' labor, upon the tribes far in the interior, remote from any personal intercourse, is sufficient of itself, were there no other results emanating from their direct labors to the natives on the coast, to encourage us in sustaining our own Missionaries in the field.

CHURCH MISSIONARY SOCIETY.

China.

Account of Shanghai, by the Rev. G. Smith.

Mr. Smith arrived at Shanghai, from Hong Kong, on the 16th of June, 1845, and passed the remainder of the month in that city. The following account, extracted from his Journal, and transmitted to the Society in a letter dated July 30, 1845, is the result of his observations and inquiries during that period. It will be remembered that Bishop Boone had not yet arrived at Shanghai.

General Appearance—Climate—Character of the Inhabitants—Population.

The city of Shanghai is a hëen, or district city, comprised within the department of Súnkiáng-foo. Like most Chinese cities, its exterior appearance is not calculated to impress the approaching traveller with the wealth or grandeur of the place; nor does a personal visit to its narrow streets or lanes, abounding with filth, remove from an European visitor the unfavorable impression. The city itself is surrounded by a wall, about three miles in circuit, through which six gates open into the surrounding suburbs. A canal, about twenty feet across—fed by the river, which is here from one to two furlongs broad—surrounds the city outside the wall. The adjacent country is one continued flat, extending many miles, and intersected by numerous little rivers and canals, which effectually drain the soil, while in seasons of drought they afford the means of irrigation. The nearest hills lie in a N. W. direction, at a distance of thirty miles. The highest is said to be one thousand feet above the level of the sea, and to include in the view from its summit, which is partially inhabited and has some temples, a variety of romantic scenery. The climate is salubrious, and the neighborhood is richly cultivated. Vegetables and fruits of various kinds are supplied in gradual succession during the whole year. The temperature is subject to extreme changes, the thermometer rising to above 100° in the hot season, and falling as low as 24° in the winter. The character of the population is peaceable and industrious. They are friendly and respectful to foreigners, though a mer-

cenary and avaricious spirit seems likely to infect them in their dealings with Europeans, whose fancied wealth they deem to be a legitimate source of unscrupulous gain to themselves. Few cases of that extreme wretchedness and poverty which are to be seen elsewhere are here observable. The wants of the people are few and simple, and therefore easily supplied. The principal food, even of the more affluent, is rice; the ravages of luxury not yet having supplanted the simple demands of nature. A line of river frontage, extending half a mile, has been granted as building sites for the foreign merchants. The situation is good, the air salubrious, and the locality convenient for shipping, occupying a part of the suburbs on the N. E. side of the city, from which it is distant a quarter of a mile. Shanghai is situated in N. latitude $31^{\circ} 21'$, and in E. longitude $121^{\circ} 32'$, on the bank of the Woosung river, at the point of its confluence with the Hwáng-poo, and is distant about twelve miles from Yáng-tsze-keáng. The population may be estimated at between one hundred and fifty thousand and two hundred thousand.

Commercial Importance of Shanghai.

The commercial importance of Shanghai can hardly be over-rated. As an *entrepôt* for the commerce of Shantung and Tartary on the north—as the out-port of all the central provinces of the empire—as the grand emporium for the trade of Fokien and Formosa from the south—as the port and usual point of access to Soo-chow-foo, the metropolis of fashion and native literature—as a rendezvous for the trade of the Yáng-tsze-keáng and grand canal, the main arteries of inland commerce—as connected, by the canals which divide the face of the country, with numerous neighboring mercantile cities—and as the grand emporium for the European and American trade in the north of China—it assumes an importance, of which its local size and limited population would seem, at first glance, to divest it. The staple production of the neighborhood, which is principally agricultural, is cotton, the weaving of which furnishes occupation to large numbers of the

inhabitants. Rice and wheat are also extensively cultivated. There is a large export of tea, principally from Hoo-choo in Che-keáng, one hundred miles distant; also of silk from Hwui-chow in Gán-hwui, and other places, three hundred miles in the interior. Added to which, the fact that Europeans are able to purchase tea, silks, and other native commodities, ten per cent. cheaper at Shanghai than at Canton—from the diminution to the Chinese merchant of transit expenses—seems likely to divert no inconsiderable portion of the foreign trade from the southern commercial capital to this rapidly-increasing emporium of the north. A new branch of trade has also recently arisen, since the opening of the port, which the Chinese purchase, imprint with their own patterns, and transmit into the interior.

Public Buildings—Jealousy of Chinese and European Strangers.

The public buildings possessing any remarkable claims to attention are few; though there is here, as elsewhere, a fair proportion of temples, which afford, in most cases, a temporary lodging or hotel to the various immigrants and merchants from other provinces. The heads of the native firms generally reside at Soo-chow, at the distance of from fifty to eighty miles, leaving their brokers and clerks to transact their local business. The number of extra-provincial men, temporarily resident at Shanghai—the suspicion and distrust which the Mandarins entertain toward these naval and mercantile strangers from other provinces—and the positive instances of the turbulent and lawless spirit of the Chin-chew junk-men from the rebellious province of Fokien—have naturally led to exclusive police regulations relative to non-residence within the city wall. It was probably on this account that there was at first a reluctance to rent houses to foreigners within the city; a difficulty now happily removed by a favorable precedent. The alarm, also, at first taken by the Tow-tai, the chief local magistrate, at the aggressive Missionary labors of the resident Missionaries, seems to have gradually subsided, under the influence of more favorable

consideration, into a kind of negative permission, or acquiescence in what, on principles of candor, truth, justice, and benevolence, he felt it impossible or inexpedient to check.

Roman Catholicism.

In the city and neighborhood there are large numbers of Roman Catholic professors of Christianity. The principal settlement is at a place called King-kia-hang, about four miles distant, on the opposite side of the river, at which the Bishop resides. He is the titular Bishop of Heliopolis, and his diocese comprises the provinces of Keáng-nan and Shantung; to which, it is said, the province of Piche-le—capital, Peking—is about to be added, owing to the events arising out of a dispute between the Pope and the Portuguese of Macao. His diocese is computed to contain sixty thousand Roman Catholics; and his Pastoral address to the Popish flocks—consequent on his discovering, at Soochow, the document conferring religious toleration—was so bold, that the Mandarins took umbrage; the Tsúng-tuh, or governor-general, saying that he himself had only two provinces under his government, while the Bishop had assumed three. The Bishop, who is also a count, frequently visits the British consul, and is considered to be both a gentleman and a scholar. Of the six thousand junks which annually bring down the grain for the emperor, from Tartary, many are manned by Roman Catholic sailors, who have frequently come to hear Mr. Medhurst preach, and through whom a Missionary might proceed to Tartary, as the people from Tartary and Corea profess their desire to be permitted to hold intercourse with foreigners.

Importance of Shanghai as a Missionary Station.

As a Missionary Station, Shanghai exceeds the three other northern consular ports of Amoy, Foo-chow, and Ningpo, in two important particulars—facility of access, and connection with the interior.

In respect to facility of access, a continual intercourse is likely to be maintained with Hong Kong and Europe, by

means of the numerous shipping which frequent the port; a considerable advantage in working the practical machinery of a Mission.

In reference to connection with the interior, if it should be the good pleasure of God—who alone can, by His Holy Spirit, give potency and life to the best concerted Missionary plans—to carry His preached and written Word to the hearts and consciences of individuals among this pagan multitude, the important bearings of a Protestant Mission at Shanghai, with its community of native Christians and teachers, on the interior of China, can hardly be conceived at their proper estimate. Already have Christian books, like so many leaves from the *tree of life*, found their way to Nankin, Soochow, Chin-ke-áng, and other important localities, and excited a desire to know more of the doctrines which they reveal. Already fourteen thousand five hundred cases of medical relief have tended to mitigate the sufferings of our fellow-heirs of sin, and helped to diffuse among the native community a respect for the religion of the benevolent foreigner.

Missionary Operations at Shanghai.

The mode in which Missionary operations are carried on by the Missionaries of other societies in Shanghai, who have been longer in the field, and are well acquainted with the language, and the degree of interest which is produced by their labors, may be seen from the following extracts from Mr. Smith's Journal:—

A little before midnight I embarked, in a covered boat, on a Missionary excursion up the river, with the Rev. W. H. Medhurst, the Rev. Dr. Lockhart, and Mr. McClatchie. We set off at this unseasonable hour in order to have as much time as possible before us, and yet to bring our trip within the twenty-four hours, according to our interpretation of the term "day's journey" in the consular arrangements on the subject of boundaries. We slept on the seats on either side our boat, with a few mats below and a blanket above us. The mosquitoes were very troublesome, and we in vain tried to expel these unwelcome intruders by filling the boat with the

fumes of tobacco, which served only to increase our previous difficulty in obtaining rest. Toward daylight, as the smarting irritation of their bites subsided, and their numbers gradually disappeared, we got fairly asleep, and arose somewhat refreshed to take our morning meal in the boat, which was now nearly twenty miles up the river, in a S. W. direction from Shanghai. The country on the banks wore the same appearance of peaceful industry as about the suburbs immediately bordering on the city, with junks passing up and down so as to enliven the scene. From this point we proceeded very slowly, till at last we steered up a *káng*, or lesser stream, on our right; and, after another hour's sculling, we stopped at a small hamlet, the tide leaving our boat without sufficient depth of water to proceed further.

We landed amid about a hundred villagers, who quickly gathered around us to receive books, which were distributed to the most intelligent of their number. Mr. Medhurst afterward addressed them for about ten minutes; and, finding that they were principally professors of the Roman Catholic religion, dwelt on the more prominent truths of the Incarnation and Atonement of Christ, to which they assented; but, on his subsequently enlarging on the necessity of trusting in Christ alone as the Saviour, and the sinfulness of raising other saviours and mediators—such as the Virgin Mary, who was only a sinful mortal like ourselves—they appeared to be somewhat staggered, and looked in his face as if incredulous and distrustful of his remarks.

We were informed that three or four European padres were in the habit of visiting the neighboring villages; and that, at the distance of a mile from the next large village which we visited, named *Má-kián*, there was a church at which worship was performed. After walking two miles over the fields to this village, and passing through a long street with shops on either side, we entered the temple of the tutelary deity of the place, *Ching-wáng-meáu*. Here, before the huge idol in the principal space, Mr. Medhurst stood and preached for twenty minutes to about two hundred people, who gathered around us, and,

being unaccustomed to such public instruction, were rather noisy and boisterous in their remarks; one Chinese, especially, hastening to take advantage of the concourse by hawking his ware and vending sweetmeats, beating together two pieces of wood to draw attention to his part of the building. Returning to the outer gate, Mr. Medhurst again took his station on a bench, and addressed them. When about half-way through his discourse, a native brought him some tea, which he stopped to drink amid the applause of the crowd, and then resumed his instruction.

From this spot we walked to a temple a mile distant, abounding with numbers of Buddhist idols, which were mostly arranged in triads. Here the same incidents again occurred; the people listening with much apparent attention, and assenting to every truth propounded. Pointing to the principal warrior idol, Mr. Medhurst dwelt on the folly and sin of worshipping such a senseless object in the place of the one true God, and of bringing our wants and distresses before so mis-shapen a block. They all laughed, and assented to the truth of this remonstrance. When asked again, why, then, they did not act differently, and cease such absurd practices, they again laughed, and appeared to be ashamed of their superstition, though their good humor was not in the slightest degree disturbed. Here we had tea, as usual, served to us, and the best seats hastily procured for us.

Near this point the boat had, with the rising tide, been brought for us to embark, and we passed down the stream, on our return, about 2 o'clock P. M. From time to time the people in the fields around ran toward us, leaving their work, and shouting to us a request for a book, which they were disappointed at not receiving. At last, witnessing one Chinese very importunate, I went to fetch a copy of Luke's Gospel for him. No sooner did he perceive it, than he addressed most earnest entreaties to the boatmen to steer nearer the shore, along the banks of which he had been running to overtake us: watching my opportunity, I folded up the book, and threw it safely on the dry bank.

He received it with apparent joy, and was very lavish in his thanks.

Before entering the broad river, we landed, and distributed Tracts at an oil manufactory, where a number of families were congregated.

On the north bank of the river we landed, and passed through a long village, named Min-Háng, where we had a large number of eager applicants, who accompanied us to the boat, in which we again embarked, and, after a few unimportant adventures, arrived at Shanghai about 11 P. M., thus saving our legal time in the matter of the boundary regulations.

June 22, 1845.—After the service at the British Consulate, I attended Mr. Medhurst's Chinese Service, in a large lower room in his own house. This being the day for the burial, at Soo-chow, of the deceased wife of the Che-hèen, or mayor of the city, many of the Chinese were kept away by the theatrical exhibitions which prevailed in the city. The sacred festival, also, of the tsái-shin-meáu, or temple of the god of wealth, was another impediment to the usual number of attendants. About one hundred respectably-dressed Chinese listened for nearly an hour to the Missionary, while he read and explained a printed copy of a sermon composed for the occasion, a copy of which was placed in the hand of every individual to read at the time, and to take home for subsequent perusal. They appeared to be much interested, and expressed their approbation of the doctrines explained to them. Mr. Medhurst makes it his practice to compose his subject, in the written literary style, and to print it previously, that each of his hearers may have the subject in writing before him. He read a few sentences in the Mandarin, and then explained and enlarged on them in the Pún-te-hivá, or dialect of the place. One of the attendants had come from Kialing, thirty miles distant, purposely to hear him, and to request him to go thither and preach. Similar cases of inquiry from Soo-chow and Nankin have occurred; and at this time one such case from Chin-keáng-foo is under Dr. Lockhart's roof. The generality of these inquirers have been men of affluence and education; and Chris-

tian tracts, which had been carried to distant towns, the first link in the chain of instrumental events which had led them within the sound of the preached Word of God.

At 9 o'clock this morning, Mr. Medhurst had previously held a Service in the city in the Fokien dialect, for the benefit of the enterprising merchants from that province, temporarily resident at Shanghai.

In the evening he again held Service in the Pún-te-hivá, at Dr. Lockhart's; at which about one hundred were present, one-third of the number being women, who sat apart from the rest in the surgery room, adjoining the open court in which we were seated. After the Service was concluded, several Chinese approached the table, asking for books, especially naming the Christian Almanac. One of them was a bean dealer from Hang-chow-foo, the terminus of the grand canal. He was a man of respectable exterior, and pleasing manner; and, with several others, asked when there would be another Service of the kind—the best possible sign of the interest excited.

Account of Ningpo, with a view to its bearing on Missionary Operations.

The next port which Mr. Smith visited was Ningpo, where he remained for nearly three months. During his residence he collected—and forwarded in a letter dated Sept. 1, 1845—the following information respecting its history, condition, and advantages as a centre of Missionary operations among the Chinese:

Situation—Character of the people, and their bearing toward Foreigners—Population.

Ningpo is situated in N. latitude 29° 55', and in E. longitude 121° 22'. The character of the people is a favorable specimen of the Chinese population. In their intercourse with foreigners, they generally evince a feeling of respectful civility. It is, however, palpably evident, even to the most cursory observer, that fear and distrust, and not love and admiration, are the principal ingredients in their demeanor and bearing toward the western strangers. The

events of the late war entailed so much disaster on the Native Authorities, and the inhabitants generally, that the Authorities appear to make it the grand object of their policy to avoid all possible danger of collision with foreigners, by keeping aloof; while the people, on their part, seem to regard the British as human beings not to be dealt with on the ordinary rules of social intercourse, but to be disarmed, by management and coaxing, of their power to injure.

It is not strange that this unfortunate feeling—so detrimental to an exalted estimate of our civilization, morality, or religion—should have been excited. The city suffered but little on its being first captured by the troops, in 1841, without resistance; but an attempt made to regain the city, by the sudden assault on the British of a large body of Chinese troops, changed the whole aspect of affairs. In the dead of night the Chinese attacked the sentries at the west gate, and in large numbers scaled the adjacent wall. This unexpected assault only brought a destructive carnage on the assailants, and drew down on the city all the vigorous severity of war, which the captors had hitherto relaxed. The slaughter, on this occasion, was immense: an eye-witness relates, that, in the principal narrow street adjoining the scene of attack, piles of dead were heaped one on another, from the sweeping destruction of a grape-shot cannonade. From this time, the terms of occupation became more severe. A large per centage was levied on the city, which was spared the horrors of an indiscriminate sacking and pillage.*

In spite of these circumstances, the people are rapidly recovering from their panic, and a kind word is generally sufficient to ensure a friendly reception, and to win their favorable opinion. No where, apparently, are the people more alive to the influence of kindness; and a quiet, peaceable, upright, benevolent, and moral European, living among the

people, is sure to disarm a vast amount of prejudice, and to attach them to himself.

Ningpo is deservedly entitled to the reputation of being the finest city on the coast of China open to foreigners. Nor does it enjoy an inconsiderable celebrity among the Chinese themselves, who regard it as one of the most literary cities in the empire, and inferior only to Soochow and Hangchow in the refinement and taste of the people. No less than one-fifth of the population is calculated to belong to the literary class; including, however, not only candidates for literary promotion, but also the writers and clerks in the public offices.

As it is ascertained that in Ningpo there are one hundred thousand houses and shops which pay taxes to the Government, the population, by a moderate calculation, may be fixed at four hundred thousand souls, though this appears an almost incredibly large population for the extent of ground actually covered with buildings. The city is surrounded by a wall of about five miles in circuit, from which six gates open into the suburbs and upon the river. In the city there is an unusually large proportion of temples and spacious private buildings; and the breadth and cleanliness of the principal streets give a favorable impression of the class of inhabitants.

Missionary Aspect.

As a Missionary Station, Ningpo possesses independent advantages, probably possessed only in part by any other city open to foreigners. Considered in itself, and for its own sake, apart from connection with other places, it presents a field of a peculiarly inviting character. Possessing a climate which, as at Shanghai, is subject to extremes of cold and heat—the range of the thermometer extending from above 100° to as low as 8° or 10° below freezing point, in the different seasons of the year—it nevertheless affords a reasonable prospect of salubrity to an European constitution possessed of a favorable measure of physical strength.

The people are such as the absence of the sanctions and holy precepts of the Bible would lead us to expect. The

* The dollars received from the city of Ningpo were restored at the peace; or, more correctly speaking, were reckoned as part of the indemnity money. The money was never repaid to the inhabitants; but was retained by the Emperor at the close of the war, the people receiving a supposed equivalent in the boon granted in answer to their petition on behalf of the deposed Tow-tai, Luh laou-yay.

standard of morality is very low. There is a general disregard of truth and honesty where the means of concealment exist. They are, however, a kindly and obliging people. In circumstances of extraordinary provocation, their quarrels seldom extend to personal violence; and the simple food on which they subsist, together with the almost universal absence of intoxication, render them, even in the absence of religion, a gentle and orderly population. As sensual pleasure is the *summum bonum* of the Chinese, and money furnishes its possessor with a command over the ordinary sources of sensual gratification, the dollars of the foreigner will be, as they ever have been, the great temptation against which their integrity is too weak to stand. A poor man is safe among them, though their ideas of the correlative conditions of poverty and wealth considerably differ from our own.

Independently of the temptations arising from the poverty of the people, the most unbounded confidence may be placed in them. A foreigner may, in the ordinary circumstances of peace, stray alone several miles into the adjacent country; and though curiosity may occasionally collect a throng, yet of gratuitous cruelty and treacherous malice they are entirely destitute. They have often suffered from the overbearing insolence and ill-treatment of foreigners; but one kind word or look finds an immediate access to their natural feelings of kindness: and a Christian man, who feels himself called to love those *for whom Christ died* in common with himself, cannot mingle among the good-humored and orderly villagers of these more northerly provinces, or converse with the more intelligent and polished natives of the city, without feeling that the feeble philosophy of the natural man has here achieved some of its highest conquests, to the utmost of its limited power, apart from the subduing, sanctifying grace of the Gospel. They are, however, living only for this world, without one defined idea of the future. Their prospects are bounded by the narrow horizon of this life. Beyond the grave, everything with them is unthought of, unknown, and uncared for. Here, how-

ever, the Missionary of the Cross has a ready means of access to the people.

The boundary regulations are peculiarly favorable, foreigners being permitted, without restriction as to time, to visit, or even reside in, any part of the *hèèn*, or district of Ningpo. This extends, on the S. W., more than fifty miles, and on the S. E. includes, within the limits of the port, a portion of the sea-coast, and the wood-land hills of Tèen-Tung. In other directions the boundaries vary from five to sixteen miles.

The advantages of Ningpo may be summed up in a few words—

1. It affords a promising sphere of quiet Missionary work among a superior population, in one of the finest and largest cities of the empire, apart from the deteriorating influences of an extensive trade with foreigners.

2. It presents peculiar facilities for the planting of out-stations, and making periodical visits in the surrounding country, as the exigencies of the Mission may hereafter render expedient."

Respecting the facilities for making known the Gospel in the neighborhood of Ningpo, Mr. Smith also writes, in a letter dated October 16, 1845—

"I firmly believe that future experience will prove Ningpo to be the more hopeful field of quiet Missionary work. About a month since, I spent a week in a large Buddhist monastery, twenty miles from Ningpo, alone, with only a Chinese servant. I was carried on a couple of bamboo poles through parts of the country where a western foreigner had never been seen before, about twenty-five miles distant from any other European. Though unprotected and alone, with two Chinese bearers, I was everywhere received with civility and kindness. In one village, of about one thousand people, a tea-farmer applied to me in vain for some Christian books, my supply having been previously exhausted. He came to the monastery, three miles distant, the next morning, to procure them, and invited me to pay him another visit in the evening. On my again visiting him, he set out a meal for me, and said, in answer to my inquiry, that they would receive a teacher from my countrymen with kindness,

and offered to give me an upper room in his own house as a lodging.

The priests at the various temples received books with avidity; but, of course, from no better or higher motive than curiosity and desire of knowledge. I hear, from some Europeans who have since visited the monastery, that the Abbot and the Priests mentioned my name, and showed, with apparent interest, the books which I gave them. These parts are within the boundary, and may be visited at any time. The great discouragement to me was, that I had to refuse books to so many, who, on my applying my usual test, were unable to read the title-page. In the villages, scarcely any one but a few shopkeepers can read—perhaps about one man in ten. In the city, reading is more general; but the agricultural laborers, boatmen, and coolies, can seldom read a tract. I expect to find a place more favorable than Ningpo for bringing the regular machinery of a Christian Mission into full exercise."

Notices of Foo-chow-foo, with reference especially to Missionary Operations.

After leaving Ningpo, Mr. Smith proceeded to Chusan, which place he left on the 9th of December, and arrived at Foo-chow-foo on the 15th. Of this city Mr. Smith has forwarded the interesting account which we now give.

Situation—Population—Commerce.

Foo-chow, the second largest of the five ports open to foreign trade, is situated in 26° 7' N. latitude, and in 119° 15' E. longitude. The amount of its population, in the absence of all authentic statistics, can at best be only a subject of uncertain conjecture. Its apparent extent of space, covered with houses, is about twice the size of Ningpo, three times that of Shanghai, and nearly five times that of Amoy. The lowest estimate I have heard reckoned it to contain a population of more than half a million. I should myself be inclined to place it at about six hundred thousand, a number which will not be considered excessive, when we remember its eight and a half miles circuit of walls, and the small proportion of space unoccupied with buildings. Though it

is the capital of Fokien Province, it is a city, on the testimony of the high officers of the local government, of little trade with the interior, and of decreasing commercial importance. Nor is the extent of its commerce with the other ports along the coast of China of any considerable importance, its trade with maritime parts being checked by the hordes of pirates, who, more or less, for centuries have been the scourge of an unwarlike people, and the terror of a weak government. Of the prospects of a foreign trade with Europe I am but little qualified to form an opinion.

Condition and Literary Character of the People.

The numerous sedan-chairs, with two, and sometimes with four bearers, which impede the way at every hundred yards, are a fair proof of the existence of considerable wealth in the city; though by far the greater part of the population, as in other Chinese cities, are immersed in the lowest poverty, earning, in compliance with the sternest conditions of human nature, a scanty subsistence by the sweat of their brow.

The neighboring villages are entirely agricultural, scattered over the plain to the encircling hills; those situated on either bank of the river, toward the sea, being addicted to frequent acts of piracy and lawlessness.

Though the question, how far Foo-chow is a literary place, is one difficult for a casual visitor to investigate, the following facts, supplied to me by an intelligent Chinese with whom I became acquainted during my stay, will show that it enjoys no mean reputation in this respect. Previous to my arrival, the public examinations of the *siútsiá*, or students of the first degree, and processions of successful scholars, had excited a temporary interest. It appears, that of the *siútsái* degree, conferred twice in every three years, there are about eight thousand in the whole province of Fokien, of which two thousand belong to Foo-chow. Of the *küjin* degree, conferred once in the same period of time, there are about one thousand throughout the province, of whom three hundred and sixty belong to the capital. Again, of the *tsintsz'*, of whom

only about three hundred and sixty are made at each quinquennial examination at Peking, from the eighteen provinces of the empire, and beyond which step of literary distinction promotion is so rare that only thirty persons are raised to the highest degree of Hânlin at each triennial examination, from the whole of China, there are estimated to be two hundred in the province of Fokien, sixty of whom belong to the city. In Foo-chow there are also five thousand literary students, who have not yet gained a degree, and who earn their livelihood by tuition and similar pursuits; a few, also, being employed in subordinate situations in the public government offices. The siútsái are said to obtain promotion to political offices, if supported by the influence of private wealth. The kújin, without such influence, have generally to wait ten or twelve years. The tsintz' immediately gain appointments, as the sure reward of their rare distinction. A system of social equality, which thus holds out to the offspring of the meanest Chinese peasant the hope of becoming the instrument of family aggrandizement, and which naturally summons the predilections of all in its favor, may be deemed, without doubt, as divulging the real secret of their national cohesiveness and duration through so vast and unprecedented a period of time, amid the frequent change of their dynasties, and ruin of surrounding empires. Though their classic literature, except as a means of distinction, and as a road to political preferment, exercises no very powerful influence on religion, strictly so called, nor imposes any form of religious belief, but rather inculcates the wisdom of abandoning such subjects of uncertain speculation; yet it is easy to perceive that such a system of philosophical atheism as here has entwined itself around all their national associations, and has become deeply imbedded in the very soul of the thinking inhabitants, will to the propagation of the Gospel oppose a gigantic obstacle, against which it will be needful to bring all the advantages which a patient study of their own classics, combined with the literature of the West, can confer on those humble and persevering men, to

whom belongs the high privilege of extending the Kingdom of Christ among this morally and spiritually enlightened nation.

Temples.

There is a remarkable scarcity of large and handsome temples in the city. There is, however, one of some little attraction to visitors about half-way between the south and west gates, close outside the city wall, and nearly opposite to the Consulate hill. There is also a famous Buddhistic monastery, called the Yung-tsiuen-shí, about half-way up the Kúshán range, about eight miles, in a south-western direction, from Foo-chow. There are about one hundred Priests on the endowment, of whom about sixty are generally resident in the temple. There are several intelligent men among their number.

Character of the Local Authorities.

The disposition of the present Local Authorities is said to be, on the whole, liberal, and increasingly favorable, to foreigners. The city gates are closed soon after sunset; and so rigid are the regulations of a garrison city, that not even the Tartar General can be admitted into the city after they are once closed. Of all the officers of the Local Government, the acting Governor of the province far exceeds the rest in the varied extent of his information and liberality of views. With reference, also, to the full toleration of foreign religions, his ideas are far in advance of the generality of his countrymen. In his intercourse with the British Consul he has alluded to the more prominent events of modern European history, and shown his general acquaintance with the whole cycle of European politics; as, for instance, the difficulty of governing Ireland on account of Popery, the revolt of Belgium from Holland, the separation from Britain and Spain of their Colonies in North and South America, the ambitious career of Napoleon, and the closing victory of Waterloo. He also seems to have heard of the excitement in England consequent on the discussion of the Maynooth grant. For hours together he will converse on geography, and has pasted the Chinese

names over an expensive American atlas, presented to him by one of his subordinate officers from Canton; in addition to which, he will soon also possess a globe promised him by the Consul. The Consul's lady, at his request, drew for him a map of the world, colored respectively according to the divisions into British, French, and Russian territory. Shortly after the receipt of it, he sent a note, inquiring why Afghanistan had been omitted, and whether it had become amalgamated with Persia, or was no longer an independent kingdom.

Facilities for the Residence of Foreigners.

As regards the residence of individual foreigners, there is no reason to believe that any great difficulty will be experienced in renting commodious houses. The partial difficulty which exists at present arises more from a desire of extortion, a want of friendliness, and a general distrust of foreigners, than from fear of the Authorities, or a deep-rooted aversion in the minds of the people. Large and expensive houses may be obtained without much difficulty, even at the present time. A Missionary, unmarried in the first instance, or, if married, unaccompanied for the first few months by his family, might easily find a lodging in some of the temples within the city, either in Wúshih-shán, or on the no less agreeable and salubrious site of the Kíúsin-shán, till his increasing acquaintance with the local dialect, and the increasing confidence of the people, should prepare the way for the residence also of Missionary families.

Missionary Aspect and Claims.

This leads me to the last and most important point of view in which Foochow is to be regarded—the nature and degree of its eligibility as a Missionary Station.

To most minds the obvious disadvantage of its present inaccessibility will readily present itself. To this must be added the fact, that the people have never yet been impressed with the superior power or civilization of foreigners. There is also a spirit of suspicious distrust naturally prevalent among the in-

habitants toward a race of strangers hitherto unknown. And lastly, the local dialect, partaking of all the difficulties of the Fokien dialect in other parts, is here considered to be doubly barbarous and difficult of acquirement. All these difficulties, however, are either temporary, or surmountable.

On the other hand, we behold in Foochow claims of no ordinary kind. With a population of more than half a million of idolaters, and as the capital of a province opening important channels of intercourse with surrounding places, it occupies a prominence inferior only to Canton among the newly opened ports of China. It is free from the deteriorating effects of an extensive foreign commerce, and the irritating effects of the late war; the people never having witnessed the advance of invading armies before their peaceful homes.

The disposition of the Authorities, and the apathetic indifference of the people, alike encourage the belief that there exists no such jealousy of proselytism as is likely to throw interruptions or annoyances in the way of Protestant Missionaries. What gives to Foochow its highest and paramount claim is the fact, that, while every system of superstition has here its living representatives, Protestant Christianity is alone unrepresented in this vast city; and while every point along the coast accessible to foreigners has been occupied by Missionary Laborers, the populous capital of Fokien is destitute of a single Evangelist of the pure and undiluted faith of the Gospel. And lastly, as regards security of residence, I feel assured that if past experience permitted me to indulge the hope of ever attaining in this climate such a measure of physical strength as to become an efficient Missionary Laborer in this part of the Lord's vineyard, there is no city in China in which I should cherish greater confidence in the absence of persecution, and immunity from interruption, than in the city of Foochow.

Here, then, a new sphere of usefulness lies open, where no institution of caste operates to divide man from man; where no Priesthood wields a general influence over the fears or respect of the people; where no form of Religion,

strictly so called, threatens to oppose our progress; where the principal obstacles with which we shall have to contend are those national traits of apathy, indifference, and sensuality, which everywhere, alas! are deeply rooted in the nature of fallen man, and form the chief barrier to the reception of pure and vital Christianity."

On this part of the subject Mr. Smith thus enlarges, in a letter dated Jan. 14, 1846—

"It was no common trial to my mind, as I gazed, from the summit of a neighboring hill, on the populous city of Foochow, teeming with its moving masses of living industry, to reflect that here six hundred thousand immortal souls, spell-bound by idolatry or atheism, in the capital of one of the largest provinces of the empire—a garrison city, with the full provincial staff of Mandarins; the seat of a Viceroy having two provinces under his jurisdiction, and comprising the two other free ports of Ningpo and Amoy within its limits; with two thousand five hundred literary graduates, and five thousand literary students and candidates for degrees resident in the city—should nevertheless be destitute of a single Evangelist of the pure faith of Christ, and that no effort should yet have been made to convey to them the inestimable blessings of the Gospel. And within a few minutes of that time, and in the same vicinity, there were not wanting painful evidences to show that, even in such a spot, error was in advance of truth, and the various forms of superstition had their representatives. Placing a copy of the Gospel in the hands of an aged Bonze, he surveyed its contents, and then, with their usual facility of assent, gave utterance to the Buddhistic notion, that after death "the good will ascend to heaven's temple, and the wicked descend to earth's prison." Only at a few yards' distance a Taoist Priest received a Christian Tract, and, as if to prove the unimportant nature of such subjects, or the universal scepticism of his mind, made the latitudinarian remark, that the principles of religion were everywhere the same. At but a short distance, again, a Chinese Roman Catholic, by hereditary profession, after receiving a Christian

book, drew forth a medal, suspended from his bosom, and inscribed with the images of Joseph, the Virgin, and John the Baptist, and said that the sight of it recalled to his mind the good things which he read in his holy books. A Roman Catholic Priest, a Spaniard, has been residing for a year at Foochow, under the terms of the imperial edict of toleration. Even the Mahomedans have their six Priests, and twenty-four Fakcers, or religious beggars; so that, humiliating fact! with an imperial edict of universal toleration beckoning us forward, Protestant Christianity is the only religion unrepresented in this vast city!"

Favorable Occurrences at Amoy.

From the 10th of January to nearly the end of February, Mr. Smith resided at Amoy. He has as yet been unable to furnish the Society with a detailed account of that city. He mentions, however, in a letter dated Hong Kong, Feb. 27, 1846, the following encouraging circumstances—

"Things are going on very satisfactorily at Amoy; of which the immediate closing of the mail prevents my giving detailed accounts. Before my leaving Amoy, the five high Mandarins of the place jointly gave a special feast to the Missionaries there—seven, including myself—no other foreigner being present. The most honorable seats were given to us, and they expressed high admiration of the excellence of the Missionary work and the benevolence of Missionaries."

And in a subsequent communication, dated March 30, he writes:—

"The Hai-hang, or Lord Mayor, requested, in my hearing, that the Missionaries would send a package of our tracts; and promised that, after reading them himself, he would distribute them among his people."

General Review of the Missionary Facilities offered by the Five Ports.

Mr. Smith thus states, in a letter dated Jan. 14, 1846, the conclusions to which he had arrived on reviewing the opportunities for Missionary labor presented at each of the Five Ports—

"A residence in every part of China

now open to foreigners, enables me to review, very summarily, the real state of the field we seek to occupy.

Of the Five Ports, Canton can only be said to be partially opened to Missionary work, so long as the hostile feeling of the populace, and the exclusion of foreigners from entrance into the city, operate as a serious impediment to free action.

Amoy, possessing a friendly population and tolerant native rulers, is yet the least important place open to foreigners, in point of size, amount of population, class of natives, and connection with the interior: with the disadvantage of a difficult dialect, and a degree of local insalubrity, which, by deaths, or removals on account of sickness, has reduced the members of the Missionary families from above twenty to seven within the last year. It is also already occupied to the utmost of its relative local importance; having six Missionaries on the Station, four of whom have begun to preach in Chinese.

The two northern ports of Shanghai and Ningpo stand first, in the character of the people, connection with the interior, and all or most of the local considerations which render a Missionary Station important, on a large view of things.

If, without crippling those stations by a scanty and inadequate number of Missionaries, an effort can be made to undertake even a small beginning at Foochow, then I entreat the Committee speedily to send out two Missionaries, with energy of mind, and strength of body, to enter on Foochow; either unmarried men, in the first instance, or, if married, for the first few months unaccompanied by their wives. A Missionary without a family might, I feel sure, at once get a secure lodging in some temple within the city; and prosecute, without interruption, his study of the local dialect, till his increasing knowledge of the language, and the increasing confidence of the people, should pave the way for the residence of Missionary families."

West in Africa.

The Western African's Condition.

So far as we are acquainted with the Western part of Africa, we perceive very little but degradation, misery, and oppression; and there is every reason to believe that the dense population in the interior is in a state of degradation very similar to that on the coast. I have sometimes conversed with persons from the interior at considerable length; and I find, from the statements made by these parties, that there exist regions with which Europeans are altogether unacquainted—people who are in a state of the most profound ignorance and misery. From my own personal observation, however, I believe that the African is capable of being raised to a high state of moral elevation; but only in proportion as the Gospel is made the means by which he is to be so raised. This has been the case on the coast of Africa to a considerable extent; and there we see a population rising in civilization just in proportion as Christianity advances.—[*Rev. Geo. Chapman, at Miss. Soc. An.*]

Reception and Prospects of Missionaries in Western Africa.

We have had to grapple with a most unhealthy clime, and the best of our Agents have gone down to the grave before they had well entered on their arduous task; and some persons have been led to look on these circumstances, and to see in them nothing but discouragement. We admit that our men may fall, and the work suffers in consequence of it; but not a single man has laid down his life in that land who can be considered as lost. A strong effect has been produced on the minds of the heathen by the fact that the places of those who fall are speedily supplied, and that other men, prompted by the same motives, take up the same Cross; and their attempt to promote the happiness of the people has given them the fullest confidence in the purity and integrity of the motives by which they are actuated. I have often been delighted as I observed the effect produced on their minds. When they have heard of the sickness of the Society's Agents, they have as-

sembled for prayer, and poured out their souls to the God of Missions, that He would spare the life of His servant, whom He had sent among them. The whole of the country of Fantee and Ashantee, and a long line of the coast, is, at the present time, entirely open to the operations of this Missionary zeal. There is not a town of any considerable importance, and there is not a kingdom, into which we might not have full and free access, had we men to go and occupy them. We have had, at the Mission House at Cape Coast and other places, men who have travelled hundreds of miles to solicit teachers—men who had never before seen an European—men who had never before heard the truths of the Gospel—but on whose hearts the Spirit of God had so far operated as to create a deep dissatisfaction with their own system, and an intense desire to be instructed in the truths of which they had but vaguely heard from those who had travelled from the Coast to their own country.

When I first took my stand in Africa I was an object of suspicion to all parties, and could not leave the Mission premises without persons, who were employed by the King to watch my conduct. I found that almost every word of any consequence was reported to the King of Ashantee, and we were most strictly watched for six or eight months. But long before I left the kingdom I could respond freely to the petitions of the Chiefs who resided in the towns round the capital; and whenever the opportunity presented itself, I could visit them without being followed. I could not at first take my stand and preach in the streets of Coomassie the *unsearchable riches of Christ*, but I was afterward able to do this Sabbath after Sabbath. I could protest against their ancient customs, their bloody rites and ceremonies, with the fullest confidence, and no one opened his mouth to gainsay the words spoken. The question generally asked was, "Does the Book of God forbid these practices?" If I answered in the affirmative, it was sufficient. Every man acquiesced in the truth of that, and said that their system must be wrong. The King of Ashantee himself never attempted to defend the

custom of offering human sacrifices. I made known to him, that, in the eye of heaven, it was regarded as murder; and he never attempted to defend it further than by saying the custom had been handed to them by their forefathers.

It is not so much in the number of converts that we have cause for congratulation, as in the impression which the Truth is beginning to make on the public mind. I could ascertain, from various sources, and from conversations with some of the leading men, that the feeling in favor of Christianity is very general, and widely extended; and that a strong conviction prevails that Christianity is to supersede their present system of religion, and that their ancient customs are about to be abolished. I was told on one occasion, by a person who wished me to observe the greatest secrecy—and I did observe it there—that, in a private conference between the King and his Counsellors, they came to the conclusion, that the introduction of Christianity about this time being in unison with some ancient tradition, was, in all probability, the system by which their own is to be superseded, and by which their nation is to be benefitted. The fact that this feeling prevails, assists us most materially in our operations among them. I was sometimes delighted to find, from conferences with the King, that he is fully disposed to patronize the Agents of our Society. He visits our Mission House with the fullest confidence, and, on more than one occasion, he has retired from the busy multitude, when they have been engaged in celebrating their Heathen customs, and has sought a private conversation with myself. On some of these occasions the slave-trade has come under discussion. The King of Ashantee was formerly in the habit of supplying an immense number of prisoners, who were conveyed to foreign slavery. By the abolition of the slave-trade, that traffic, so far as he is concerned, has entirely ceased. He requested to know why slavery had been abolished. I told him that, from motives of pure Christian benevolence, England had expended her wealth, and set the captive free. He could not understand this for

some time; but at length acquiesced in the statement. In the case of the King of Ashantee, there is no disposition or wish for a renewal of that traffic. I had heard it said, that the abolition of the slave-trade would tend materially to increase the number of human sacrifices, and I was at some pains to ascertain if that really was the case. I inquired of men in authority, and other persons, and I was glad to find that the number had actually decreased. The abolition of the slave-trade has put an end to one of the great motives which induced the Ashantees to engage in foreign wars; and, from personal observation, I can assert that the people entertain no disposition to renew that trade. Not only have we free access to the people, but the Word of God has free course, and is glorified. Many have received the Truth in the love of it, and are walking in the ways of wisdom. We require a number of devoted men to carry on the work which has been so happily begun. If we had a sufficient number of such men, we could possess the whole of that extensive kingdom. When it is considered that Ashantee is the key to kingdoms beyond, and that those districts are densely populated, it becomes more necessary than ever to act with vigor in the prosecution of this blessed work. If the Society will send out men who are not afraid of grappling with the danger of the climate, with superstition, and with bloody rites and ceremonies—who will lay their hand on the arm of the executioner—the light of the *glorious Gospel* will shine on the darkness of the people.

WESLEYAN MISSIONARY SOCIETY.

REPORT FOR 1845-'46.

As it is desirable that our readers should not be ignorant of what other religious bodies are doing in the cause of Missions, we publish a summary of statistics of the Wesleyan and London Missionary Societies.

Summary View of the Society.

Missionaries : in Ireland, 25—Conti-

nent of Europe, 25—Western Africa, 22—South Africa, 39—South India, 18—North Ceylon, 6—South Ceylon, 13—New South-Wales, 9—Australia, 4—Van Diemen's Land, 5—New Zealand, 17—Friendly Islands, 10—Feejee Islands, 7—Demerara District, 20—Honduras, 2—West Indies, 64—British America, 101. Total, 387, beside 10 Supernumeraries; of whom 218 are principally connected with the Heathen and converts from Heathenism, and 169 labor among Europeans and British colonists.

Assistants : These Missionaries are assisted by 847 Catechists and Readers, and 6832 gratuitous Sunday-school and other Teachers; of whom 4983 labor in Missions among the Heathen, and 2696 among professed Christians. The numbers given are less than those actually engaged as Assistants, no returns having been given for several of the Stations.

Members in Society : in Ireland, 3100—Continent, 1864—Gambia, 478—Sierra Leone, 3186—Cape Coast, 751—South Africa, 3531—South India, 421—North Ceylon, 277—South Ceylon, 963—New South-Wales, 1497—Australia, 676—Van Diemen's Land, 629—New Zealand, 3571—Friendly Islands, 6597—Feejee Islands, 1070—Demerara, 12,942—Honduras, 293—West Indies, 42,712—British America, 18,592. Total, 103,150, being an increase of 400; and consisting of 76,792 chiefly among the Heathen, and 26,358 from among colonists and professed Christians.

Scholars : in Ireland, 4615—Continent, 1427—Gambia, 414—Sierra Leone, 2176—Cape Coast, 743—South Africa, 6924—South India, 2402—North Ceylon, 1914—South Ceylon, 3075—New South Wales, 1824—Australia, 968—Van Diemen's Land, 994—New Zealand, 6222—Friendly Islands, 5731—Feejee Islands, 1235—Demerara District, 5089—Honduras, 156—West Indies, 14,028—British America, 11,688. Total, 71,625; being an increase of 6194; and consisting of 50,109 chiefly among the Heathen, and 21,516 from among colonists and professed Christians.

Missionaries sent out in 1845-'46.

To France, Mr. Leale—*Sierra Leone*,
Mr. Wayte, Mr. Griffith—*The Gold Coast*, Mr. Addison, Mr. Findlay—*South Africa*, Mr. George Smith (2d.)
Mr. John Wilson (2d.)—*Madras*, Mr. Ebenezer E. Jenkins—*Ceylon*, Mr. Wallace, Mr. J. E. S. Williams—*Australia*, Mr. and Mrs. Boyce—*Friendly Islands*, Mr. and Mrs. Thomas West, Mr. Bate—*West Indies*, Mr. Samuel Brown (3d.) Mr. James—*Newfoundland*, Mr. Brewster.

LONDON MISSIONARY SOCIETY.

FIFTY-SECOND REPORT.

Summary View of the Society.

The number of Stations and Out-Stations is upward of four hundred and forty; Missionaries, one hundred and sixty-five; Assistants, European and native, seven hundred.

The Society has fifteen printing establishments.

Changes among the Society's Missionaries.

Deaths.—Disease and death have deprived the Society of the labors of seventeen male and female Missionaries, eight of whom have entered into rest, while the remainder have been compelled to retreat, either finally or for a season, from their work.

Sailed.—An equal number have gone forth to the help of the Lord against the mighty.

State of the Funds.

Receipts of the Year.	£.	s.	d.
Contributions.....	49,379	19	9
Do. at Missionary Stations and Auxiliaries abroad.....	16,786	1	8
Legacies.....	3,051	4	4
Dividends.....	759	11	1
	69,976	16	10
Contributions to the Jubilee Fund.....	9,768	4	3
Total.....	£79,745	1	1

Payments of the Year.

Missions—	
South-Africa.....	9,294 16 10

Mauritius }			
Madagascar }	529	0	1
China and India beyond the Ganges.....	8,521	1	8
Northern India.....	10,013	16	11
Southern India.....	14,966	12	0
South Seas.....	4,976	2	11
Demerara.....	4,173	8	8
Berbice.....	5,847	5	2
Jamaica.....	4,662	10	3
Missionary Students....	115	5	6
Missionary Families....	5,490	5	8
Publications.....	817	2	11
Salaries.....	1,710	17	8
Travelling Agents.....	855	11	0
Sundries.....	2,523	9	9
	£74,497	7	0

The expenditure has been an excess beyond the ordinary income of £4520 10s. 2d.; but in this is included a loan to the Church at New Amsterdam, Berbice, of £1000, which will be repaid, by instalments, within five years.

There is an increase on the ordinary receipts, as compared with last year, of £4762 15s. 1d., and a decrease in the disbursements of £8379 2s. 8d. The deficiency on the present year is less, by nearly one-half, than the average deficiency of the last seven years, and about one-third only of the average deficiency for the last three years.

Native Training Institutions.

The Theological Seminaries, established both in India and Polynesia, begin to realize their largest hopes. In these infant institutions more than fifty young men are now enjoying the advantages of ministerial training. The course of study extends generally to four years, and several, having completed that term, have gone forth with the highest testimonials from their tutors and the examining committees, both as to character and acquirements, and with cheering prospects of usefulness.

During the year the Directors have appointed the Rev. John Sugden, a graduate of the University of London, as the colleague of the Rev. E. Crisp, in the Missionary College at Bangalore: they have also adopted measures for the establishment of a similar institution in Southern Africa; and it is their anxious

hope that, at the earliest practicable period, every section of the Missionary field may be blessed with the means of preparation for an efficient native Ministry.

Translation and Revision of Scriptures.

Our brethren in Polynesia, alive to the perils which threaten their Missions from the intrusion of Popish emissaries, are exerting themselves with unwearied diligence to prepare for the encounter, by arming the people with the sword of the Spirit; and, by the present time, the entire Bible is translated, and for the greater part printed, in the dialects of Samoa and Rarotonga.

The edition of the Tahitian Bible, sent out by the British and Foreign Bible Society eight years since, was eagerly purchased by the Islanders, and a return of funds was made nearly equal to the cost of the work. Copies of the first edition have become scarce, and a generation has arisen since its publication. Under the auspices of the British and Foreign Bible Society, Messrs. Howe and Joseph are now engaged in revising the former edition, and which they hope to complete by the close of the present year.

In China, also, our Missionaries, in addition to their many other duties, have been engaged, under the auspices of the Bible Society, in a careful revision of the Scriptures.

Schools.

Second only in importance to the direct propagation of the Gospel is the Christian education of the young; and in this important labor our Missionary brethren are uniformly and constantly engaged. Schools of every class are formed in connection with their stations; day schools, Sabbath schools, high schools, boarding or home schools, supply their several advantages to the rising generation; and, in some of these institutions, it may be affirmed that the amount of Christian knowledge and intellectual attainments, on the part of the pupils, greatly exceeds that of youth in general, of the same classes, in our own country.

Missionary Ship.

During the year 1845 the "John Wil-

liams" visited New Caledonia and various contiguous groups of islands; and at these, as well as at the older stations of the Society, the moral influence produced on the people, and support and encouragement rendered to the Missionaries, afforded additional and conclusive evidence of the value of a vessel regularly and exclusively devoted to the cause of Missions.

Trials.

In India, and more particularly the Southern Provinces, cholera, in its deadly force, has been widely prevalent; and although our European brethren have been mercifully exempted, many of the native Christians, and several devoted Evangelists, have been numbered with its victims.

While our Missionaries were called to mourn over the departure of their beloved native fellow-laborers, their hearts were deeply pained by the influence of this awful visitation on the minds of the deluded idolaters. Their infatuation rose to madness, and, with redoubled ardor, they gave themselves to the worship of their powerless idols, and marked the occasion by renewed acts of malignant persecution against the followers of Christ.

Our brethren in Southern Africa have been exposed to the dangers and desolations of war. The Chief and people of Philippolis, beyond the Colony, were exposed to the special hostility of the infuriated Boors, and their bitterest enmity was directed against our Missionary, Mr. Thomson. At one period they approached, with an overwhelming force, so near to the Settlement, that, but for the timely arrival of a British military force, the destruction both of the people and their village seemed inevitable.

Prospects.

Throughout the Society's Stations in British India the prospects of our Missionaries, as compared with former years, are most animating. In the Province of Travancore idolatry has been renounced and Christianity embraced by the people, on a large scale. Their number of Church members exceeds five hundred, and the total number of families composing their congre-

gations includes upward of twenty thousand individuals.

Our Churches in the West Indies are making steady advances toward self-support; and having now, for the greater part, completed the erection of the necessary chapels and schoolhouses, the expenditure of the Society in that department will be considerably reduced. The principle of self-support is universally commended by our Missionary

brethren to their people, and with the best results. Even over Tahiti, bleeding with her many wrongs, the friends of Missions must mingle smiles with tears, and sing of mercy as well as judgment. The people (with a small exception) to escape the yoke of their oppressors, have retreated from their villages, and formed a united community in the extended and well-protected mountain-fastnesses of their island.

Biography.

BRIEF MEMOIR OF A NATIVE SCHOOL-MASTER; CONNECTED WITH THE CHURCH MISSIONARY SOCIETY'S STATION AT COTTA, CEYLON.

The Rev. J. F. Haslam has communicated the following account of a former student of the Cotta Institution—

"There are some few whom we have reason to look upon as sincere in their profession. Of this sort I believe one to have been who lately died. He was one of the earliest students in the institution, having been admitted at its formation; but he remained only a short time in it, not being able to learn English. He afterward became Teacher of the Girls' School at Cotta, under Mrs. Lambrick, and subsequently Master of one of our Out-Schools. For the last seven or eight years, however, he has been unable to do any thing for his support, having lost the use of nearly all his limbs. Till about two years since he lived at Madiwata, a village about three miles from Cotta. Whenever I visited him there, I almost invariably found him reading his Singhalese Testament, and nothing seemed to be so delightful to him as conversation on what was read, and prayer. About two years ago, or more, his wife and relatives not being willing to take that care of him which his afflicted state required, he was brought to the Mission Premises, and received a portion of food along with the Institution Youths till the time of his

death. In his last illness some of his relatives wished to remove him, for the purpose, as they said, of taking better care of him. To this he was strongly opposed, saying that they would have some heathenish ceremony performed for his recovery if he consented to go with them. They still wished to take him, even against his will, and applied to us for permission, which, however, we refused; telling them that, if they wished to minister to his comfort, they could come here, or send some one to attend upon him; but that we would not allow him to be taken away without his own consent. Upon this they declined taking any further care about him, and he remained with us till his death. There is nothing particular to be recorded of what he said: indeed, for a long time before his death it was almost impossible to understand what he said; but we have reason, from his consistent and blameless conduct for many years, and his evident delight in reading the Bible and prayer, to conclude that he was—what, alas! can be said of very, very few in this country—an *Israelite indeed, in whom is no guile.*"

OBITUARY NOTICE OF TWO SCHOOL GIRLS IN MRS. WILLING'S SCHOOL, BOMBAY.

In a letter, dated July 18, 1845, Mrs. Willing writes—

"Some painful changes have taken

place since I last wrote. We had no deaths this year and very little sickness, till last month, when the cholera broke out, and I lost six dear children in one week: four from cholera; one little creature, five years old, from apoplexy; and one from consumption.

The eldest was upward of sixteen: she was taken ill about six o'clock, and died at five in the afternoon—such a death as should cause me rather joy than grief, feeling assured, as I do, that she was carried from this scene of sin and sorrow to the arms of the Saviour, on whose merits and mediation she firmly rested her hope of eternal happiness. She seemed aware from the first that she would not recover, for she begged, that three boys from the other School whom she knew, might be sent for. She told them that she was going to die, young as she was, and begged them not to suppose that because they were then well they had long to live, for they might soon be laid low, as she was. She told them to read their Bibles, to pray to the Saviour, and not to play in Church, which she had seen them do. She then sent for two girls, to sing a piece she always called “Bella Gray’s Hymn,” because that dear little sainted child used constantly to sing it, beginning thus,

Let me, let me, let me go,
Why so wish to keep me here,
In a world of sin and woe,
Pain, and grief, and anxious fear?

She suffered excessive pain from cramp with great fortitude, and often called to God to have mercy on her. When I told her she had not long to live, and asked if she felt afraid to die, she said, “Oh no!” and repeated the words of David in the 23d Psalm, and seemed comforted and supported by the assurance that her Saviour would be with her in the valley of the shadow of death. On being asked what should be done with a little money which belonged to her, she replied, “Given to the poor,” and, with her dying hand, signed a paper to that effect. She then became quite exhausted, and when I asked if she had any thing else to say, she replied, “Only to pray that I may meet you and my dear schoolfellows in heaven.” I believe these were her last ar-

ticulate words. The poor child has a native mother living somewhere, a most abandoned character, of whom she did not speak at all. I can only suppose that our merciful Father did not permit any painful feeling to disturb her last hours, which were full of peace and hope.

Another, snatched away by this fatal disease, was eleven years old, but wonderfully steady and forward for her age: she had had fever some time, and was recovering, when the cholera laid her low. She was naturally reserved, but I have full proof that she was accustomed to secret prayer; for, in her fever, when not able to stand, she tottered out of bed in the night, to kneel down and pray when she thought every eye was closed. She was very kind to children younger than herself—like a little mother to them; and so industrious in contriving and making things for the poor out of any odd pieces she could get, that she went by the name of Dorcas; and her large bag, always full of work, ready for any she could get to help her, was always called the Dorcas bag. I never saw her idle, and seldom, if ever, at play—generally close to me at work, out of School. She was in the first class, and, in March, had a Bible for a prize; and much did she value it. She had lately lost her mother, who was brought up in the School; and there are two little sisters; but I fear they will never quite fill the place of dear little Kitty.

I think these deaths have made a deep, and, I trust, profitable impression on some of the others. Dear Ruth was much beloved, and she is equally regretted and talked of.

I cannot describe to you how painful these bereavements are to me, who, in most respects, feel as though I were indeed the parent of them, particularly when they are laid upon a bed of sickness or death. The solemn responsibility of my duties then exhibits itself to my soul; the good or evil influence of my teaching and example is a subject of deep concern to me, as the immortal happiness or eternal misery of the soul before me seems, in a measure, to have been entrusted to me.”

OBITUARY NOTICE OF TWO FEMALE HOTTENTOT CONVERTS, IN CONNECTION WITH THE LONDON MISSIONARY SOCIETY'S STATION ON THE KAT RIVER, SOUTH AFRICA.

The Rev. James Read, Sen., has supplied the following account of two Hottentots, who have departed in the faith of Christ.

"We have lost this year, by death, some of our church members, whose confidence and hope to the end left no doubt of their union and fidelity to Christ. One of them was among the first of those who were awakened at the commencement of the Settlement. The distance she had to walk to Philipton, to hear the Word of God on Sunday, was about fifteen miles. This journey, over a mountainous part of the country, she performed for years with cheerfulness. Her former husband was one of our most upright and zealous members. At the time of his wife's conversion, in 1832, he was a perfect stranger to the grace of God, and persecuted her almost to death; but he obtained mercy. Both the husband and the wife in a short time learnt to read the Scriptures, and the wife made them her constant companion to the day of her death. His race was short; he was one of the first who fell in the Caffre War. With his sister, also a pious woman, and others, he was at a threshing-floor, when a party of Caffres came down on them; they all fled, and he would have escaped; but this good man, seeing his sister lagging behind, went to her assistance, and was killed.

Tseyne, another Christian woman, who died this year, was once very proud and quarrelsome. About six years ago she was brought under serious impressions, which, not being cherished, died away. Two or three years since she was struck with that loathsome and afflictive disease, the leprosy, but it appeared to produce no change in her disposition of mind. She was a great persecutor and contemner of good people and holy things. About two months ago I happened to meet her at the bedside of a sick relative. I spoke very seriously to her, in the presence of one

of our church-officers, on the things belonging to her peace. She freely admitted that she had not done what she should have done, and requested me to speak to her more frequently about her soul. Meeting the Elder of the church, residing at the location where she lives, he said to me, "It would appear that what you said to Tseyne produced a deep impression on her mind; she is now laboring under strong convictions, feels deep sorrow for sin, and is earnestly inquiring for the way of escape. She constantly sends for me to speak and pray with her. She seems to begin to apprehend the way of salvation by Jesus Christ, and is very anxious to see you."

I found her in excruciating pain. As I approached her she said, "My dear minister, I have longed very much to see you, to tell you that I have found Christ by faith, that I have been made free from all my sins, and that I live now in the friendship of God. I used to be very impatient when first I had this disease, but I am not so now. I clear God of any injustice or severity in thus visiting me, for I see it is necessary, and the Lord is good and merciful in afflicting me. My natural disposition required this check, or I know not what would have become of me. I am the Lord's prisoner: the Lord is very good to me in my sickness; He lays His arms under me; He comforts me with His joy. I long to live with Him above. I desire death rather than life; for I am too weak to fight against Satan, the world, and my own wicked heart. The other night, when I was restless with insufferable pain, the thought came to my mind, the Lord is my Father, my husband, and Saviour: He will not lay on me more than I can bear. My mind was so full of joy and comfort, that it seemed to drive the pain away. I then fell into a sweet sleep, as if I was sleeping in the arms of my blessed Lord. Oh, what has Jesus not done for me! Even I have obtained mercy. I thank you for all your kindness and faithfulness to me. How deluded I was to seek happiness in sin, and the company of sinners! The joys of faith are the best joys. Where are now my wicked companions, whom I sought

to please? They have forgotten me—they pity me not—they mock at me. But those poor people of God, whom I persecuted, are my friends, my visitors: they wash my sores, and stand not back

from my foul body. We shall meet in heaven."

Shortly after I retired, and but a few hours elapsed when I heard of her departure, to be forever with the Lord."

Intelligence.

CHINA.—A friend has kindly favored us with the following extracts from a letter of Bishop BOONE, dated Shanghai, 24th March:

"Mr. Graham and Mr. Syle are both fully engaged in their work." "Our school is getting on very well." "We are engaged, just now, on the revised edition of the New Testament. It will be much improved, and will be such, I have no doubt, as will warrant the Bible Societies of England and America to adopt it as their version; at any rate, for the present. It certainly is a sad state of things, that we are here now, with access, at six different points, to millions of the Chinese, and have not a copy of the New Testament to give an inquirer. We expect to have a meeting of the more advanced Missionaries at this place in September next, to complete the revision, after which permission has been received from the British and Foreign Bible Society to print at their expense; and I suppose, if all goes on harmoniously at that meeting, we shall soon after have an edition out.

"I am engaged in this work at present, and expect soon to commence with the Prayer Book.

"I expect (D. V.) to baptize Chae on Easter Sunday. He continues to give very satisfactory proof of his having turned away from dumb idols, to serve the only living and true God. I attended yesterday the wedding of a China man, who was some months since baptized by Dr. Medhurst; the ceremony was performed by Dr. M. This man is an evidence that the Spirit's work is the same every where. Before he came to Shanghai, he was pursuing his stu-

dies at his father's house, being a literary graduate. His father's next door neighbor was a very dissipated youth, the son of the chief Mandarin of the place. Of this man, his father made an enemy by reproving him for his excesses, and he revenged himself in this way: Our Christian's father having importuned a man repeatedly for the payment of a debt, the man took opium and killed himself; upon this the young debauchee accused him of the murder, (alleging that he gave the man the opium,) before his father. The case was decided against him, and father and son were to be banished (for in this way does the Chinese law involve a whole family in the crime of one). Our Christian, however, being a literary graduate, did not stand at the tribunal of the debauchee's father. His case was brought before the Literary Chancellor, and his father was acquitted. The tribunals were thus at issue, and to compromise the matter, they were obliged to sell all their property, and reduce themselves from respectability to want. The old man died in consequence of their troubles, and our friend, disgusted with the treatment he had received, came to Shanghai, where he met with the Gospel and embraced it. A few weeks since, who should come to Dr. Lockhart, the medical Missionary, but this same debauchee, with a broken down constitution, imploring help. Our friend immediately recognized him, and has shown him the greatest kindness in attending to his bodily wants, and goes to him constantly, to read the Bible to him, and exhort him to turn to the Lord in his distress. I have given you a longer story than I had intended, but it will

serve to illustrate the ways of this country of my adoption, and is a very interesting instance of the triumph of grace over nature. You will think the victory the more signal when I tell you that the Chinese hold 'that the enemy of one's father should not be permitted to live under the same Heavens with oneself.'"

Another correspondent has sent us the following extract from a letter of the wife of one of our Missionaries at Shanghai, which, in connection with the foregoing, will be read with interest.

"Two years ago, I little thought I should be in China now. Yet so it is. Circumstances have been thus determined, as I trust, by the all-wise and gracious providence of God, for good. I feel that I am placed in a very responsible and important situation; one which was not of my own asking, in which I pray God that I may be enabled to be faithful.

"Sunday last (Easter-day) was a season of peculiar interest to us all, as a Mission. In the afternoon we went over to the Bishop's, to be present at the baptism of 'Chae,' the young man who accompanied him to America. All the children of the School, with the teachers and servants, were collected; and all were deeply interested. After the baptism the Bishop made a short address, and offered prayer in Chinese. It was the first time he had attempted to do so. As you may suppose he felt deeply. He told us afterward, at the administration of the Holy Communion, that it was one of the most interesting days of his life.

"The history of this young man is instructive. On our voyage out, Mrs. Boone, when she was able, taught him, with little Henry, the Bishop's son. He was attentive and made good progress. When we reached 'Hong Kong' he

left us, with the old man our teacher, to go to 'Amoy,' which was their home. We saw nothing more of them, until a few months since, when 'Chae' came up here so thin and emaciated, that it was painful to look at him. He had been extremely ill, and gave the following account of himself—

"When he went to 'Amoy,' he refused to worship idols any more, and expressed among his relations and friends, a wish to come to 'Shanghai,' and be with Bishop Boone. His parents were much averse to such a step, and would not give their consent. 'Amoy,' during the last summer and autumn, became very unhealthy, when both the parents of 'Chae' were taken sick and died. Being left at liberty, he immediately came here. Since that time he has been under the daily instruction of Mrs. Boone, and having been duly prepared, was baptized, as I said, on Easter-day. It was, to all of us, a most interesting occasion. We pray and trust that he will be able to continue faithful. On the same day, my dear husband was able to commence family worship with our servants in Chinese. It was indeed 'with stammering lips and another tongue,' yet I believe he was perfectly understood by them all. They are most docile and attentive. May the Lord enlighten their understandings and open their hearts."

ATHENS.—Miss BALDWIN, of the Mission at this Station, arrived at New-York from Athens, via Marseilles, on the 6th October, on a visit to her friends in this country, after an absence of eleven years, during the whole of which period she has been actively and faithfully employed in the Mission schools at Athens.

FUNDS.—The Treasurer of the Foreign Committee is very greatly in need of funds to meet the engagements of the Committee. The credits on London, to meet the drafts of our Missionaries due on the 1st of October, have not yet been covered with remittances; and drafts from Africa, (advices of which have been received,) to the amount of about \$1,800, are daily looked for. The Treasurer will be seriously embarrassed, unless very large contributions come forward during the next two months.

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from the 15th of Sept. to the 15th of Oct., 1846:

MAINE.

Bangor—St. John's Ch., Family Mite Box..... \$2 00

MASSACHUSETTS.

Lowell—St. Ann's Ch., for Constantinople..... 50 00
Do., for China..... 3 00 53 00

RHODE ISLAND.

Newport—Zion Ch. S. S., ed. Benjamin Watson, half yearly payment, Africa..... 10 00

CONNECTICUT.

Brookfield—St. Paul's Ch., off'gs of a Communicant, for Constantinople..... 10 00
Fairfield—Trinity Ch..... 12 55
Middletown—Christ Ch., part of a collection..... 25 00
New Haven—St. Paul's Ch., education, China..... 25 00
Do. S. S., education, Africa..... 20 00
Trinity Ch. mo. off'gs for Constantinople..... 20 00
Do., for publishing, do..... 9 00
Do., for China..... 1 00
New London—Two Individuals, St. James' Ch., each \$20, for Constantinople..... 40 00 162 55

NEW YORK.

Albany—St. Peter's Ch., Africa..... 25 00
Bedford, Westchester Co.—St. Matthew's Ch., for ed. of Matthew Partridge, Africa..... 25 00
Brooklyn—Emmanuel Ch..... 2 00
Butternuts—Zion Ch., for Constantinople..... 10 00
Fairfield—Trinity Ch., Africa..... 5 00
Flushing, L. I.—St. George's Ch., S. S., education, China..... 25 00
New York—St. Mark's Ch. off'gs... 6 50
Ch. of the Ascension, mo. coll., & Mrs. Bauner and Miss Jay,
For ed., Africa..... 100 00
For ed. teachers, Greece..... 100 00
For ed., China..... 100 00
Pelham—Christ Ch., for Greece..... 15 00
Troy—St. Paul's Ch., late Mrs. Sarah Tibbitts..... 100 00

Do., a Member..... 50 00
"Anonymous," per Rev. Dr. Robertson..... 25 00 613 16

NEW JERSEY.

Elizabethtown—St. John's Ch., a Member, for Constantinople..... 1 00

PENNSYLVANIA.

Leacock—Christ Ch..... 3 00
Philadelphia—St. Philip's Ch. S. S., ed., Africa..... 40 00
M. H. B., Africa..... 10 00
A Friend..... 1 00 54 00

MARYLAND.

Baltimore—St. Paul's Ch., Africa... 66 70
Calvert Co.—St. Paul's Ch., Africa... 20 00
Cumberland—Emmanuel, &..... 12 50
Washington, D. C.—Fem. Miss Soc.
Trinity Ch., Africa..... 8 50
Do., bal. ed. 4 children, China... 25 00 132 70

VIRGINIA.

Fredericksburg—St. George's Ch..... 22 50

SOUTH CAROLINA.

Beaufort—St. Helena Ch., for Africa. 65 97
Charleston—W. C. Courtney, Esq., Treasurer, bal. of sup. of Rev. J. W. Miles, Constantinople... 109 96
Mon. Miss. Lec., Aug. and Sept... 4 78
St. Michael's Ch..... 22 50
Do., for Constantinople..... 50
Do., a Member, 3 mos. instalment for Constantinople... 7 50
Do., a Lady, ann. cont. for do. 20 00
Radcliffboro'—St. Paul's Ch..... 6 00
Do., for Constanti-
nople..... 2 44 239 65

GEORGIA.

Clarksville—Grace Ch., a Gentleman. 20 00
Savannah—St. John's..... 15 00 35 00

OHIO.

Chillicothe—St. Paul's Ch..... 5 09
Gambier—Harcourt pa..... 4 00
Do., for China..... 1 00
Do., for Africa..... 1 00
Do. S. S..... 2 00
Milan—St. Luke's Ch., Africa..... 3 00 16 00

MISCELLANEOUS.

Avails of Jewelry, contributed to Rev. Mr. Rooker, S. Carolina..... 18 0

TOTAL, \$1,359 56

(Total since 15th June, 1846, \$5,485 15.)